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The

LIFE AND MORALS

OF

JESUS OF NAZARETH

Extracted textually from the Gospels in
Greek, Latin, French, and
English

BY

THOMAS JEFFERSON

With an Introduction

WASHINGTON
GOVERNMENT PRINTING OFFICE
1904

NOV 17 2004

Introduction

Introduction

THE so-called Jefferson Bible, more accurately "The Life and Morals of Jesus of Nazareth," is now the property of the United States National Museum at Washington, having been obtained by purchase in 1895. The following is a description of the volume:

Measurements: Height, 8¼ inches; width, 4⅛ inches; thickness at back, 1¼ inches; in middle, 1⅝ inches; at edge points, 1 inch.

Binding: Full red leather with gilt tooling. The back divided in five (5) panels; in second (2d) panel from top title in gold: "Morals of Jesus."

The margin of the covers of all four sides on the outside, and on the three outer ones on the inside, as well as on the edges, are tooled in gold. Inside of the upper cover is on the left side top a label containing the words: "Bound by Fred A. Mayo, Richmond, Va."

The cover inside as well as the fly-leaves are covered with gray paper in marble designs.

Order: Upper cover; two (2) manuscript leaves in the handwriting of Jefferson, containing on the first two and a half pages the table of texts; the rest is blank; fly-leaf; three (3) blank leaves; title

page in manuscript in Jefferson's handwriting, reading:

"THE
LIFE AND MORALS
OF
JESUS OF NAZARETH
EXTRACTED TEXTUALLY
FROM THE GOSPELS
IN
GREEK, LATIN
FRENCH & ENGLISH;"

folded printed maps of Palestine and Asia Minor, taken out from a book; that of Palestine has on top in print: "page 1," and that of Asia Minor "page 414;" blank page excepting for a black line in its middle, running from top to bottom. Then come, on numbered leaves, beginning on the left side of the first (the reverse of the page just described), and closing on the right side of the last, the extracts arranged in two columns, separated by a black line, on each page, in the following order: On the left hand page Greek and Latin, on the right, French and English. The sources are indicated in the margin in Jefferson's handwriting. The numbers of the leaves, which run from 1 to 83, are on the left side top of the left hand pages. Leaf 83 has extracts on the right hand page, the left hand page has only the black line; it is followed by three (3) other blank leaves, the first of which has the black line on both sides; then come the fly-leaf and the cover. Between each of the

leaves, with the exception of the blank ones, there are alternately one and two narrow strips of paper bound in.

That Jefferson had in mind the preparation of such a book, and that he actually prepared it, has been known to students of his letters and writings, and especial attention was drawn to the fact in "The Life and Times of Thomas Jefferson," by Henry S. Randall, published in three volumes, New York, 1858.

It was, moreover, brought to the attention of the Government very definitely in the form of a report, Fifty-first Congress, First Session, Senate Report 1365, presented June 14, 1890, by Senator Evarts of the Committee on Library, and ordered printed. This report was with reference to a bill relative to the proposed purchase of the manuscript papers and correspondence of Thomas Jefferson, which does not appear to have been followed by favorable action. In it the following description is given of the book in question, which was written by Mr. Ainsworth R. Spofford, then Librarian of Congress:

"'*The Morals and Life of Jesus of Nazareth*,' extracted textually from the Gospels in Greek, Latin, French and English. Title and very full index in his own hand. Texts were cut by him out of printed copies of Greek, Latin, French and English Testaments and pasted in this book of blank pages, which was handsomely bound in red morocco, ornamented in gilt, and titled on the back in gilt letters, 'The Morals of Jesus.' His original idea was to have the life and teachings of

the Saviour, told in similar excerpts, prepared for the Indians, thinking this simple form would suit them best. But, abandoning this, the formal execution of his plan took the shape above described, which was for his individual use. He used the four languages that he might have the texts in them side by side, convenient for comparison. In the book he pasted a map of the ancient world and the Holy Land, with which he studied the New Testament."

In 1886 I was engaged, when a fellow at Johns Hopkins University, Baltimore, in cataloguing a small but very valuable Hebrew library gathered together by Dr. Joshua I. Cohen. Amongst the books were two copies of the New Testament mutilated, which contained on the inside of the cover a newspaper slip giving an account of what Jefferson had undertaken, and referring to a letter to John Adams, dated October 13, 1813, followed by the words here given:

"This and the corresponding vol. are the identical copies alluded to in the above article. They were purchased by me at the sale of Dr. Macaulay's *Medical Library*, by whom they had been bought at the sale of Mr. Jefferson's library.

"See letter to John Adams,

"Jefferson's Works, vol. VI, 217.

"JOSHUA I. COHEN."

The following is the title page of each of these volumes:

THE
NEW TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST,
TRANSLATED OUT OF THE
ORIGINAL GREEK:
AND WITH THE
FORMER TRANSLATIONS,
DILIGENTLY
COMPARED AND REVISED.

PHILADELPHIA,
PUBLISHED BY JACOB JOHNSON & CO.
NO. 147 HIGH STREET,
1804.

With the approval of the family I did not include these books, nor others of general interest, in the privately printed catalogue, which was intended to describe only the contents of a special department of the library. But I undertook to search for the volume, first through Miss Sarah N. Randolph, who, just as I was about to call on her on the subject, died, and, after a lapse of some years and with steps that it is not necessary to detail, obtained it from Miss Randolph, her sister, then living at Shadwell, Va. The latter, in a communication dated July 27, 1895, states of Jefferson that "the idea he had at first was to compile

a book which would be valuable for the use of the Indians."

This little book was one which occupied a great deal of Jefferson's attention, and the following statements and extracts from his letters directly bear upon its making.

On April 9, 1803, he wrote from Washington to Dr. Priestley, referring to Priestley's comparative view of Socrates and Jesus, that in a conversation with Dr. Rush in the years 1798 and 1799 he had promised some day to write a letter giving his view of the Christian system. This letter he had as yet only sketched out in his mind. It was evident that he considered the Gospels as having much extraneous matter and that by careful pruning there could be selected out those sayings which were absolutely the words of Jesus himself. After discussing the injustice done by these later additions, he says to Priestley, "you are the person who of all others would do it best and most promptly. You have all the materials at hand, and you put together with ease. I wish you could be induced to extend your late work to the whole subject."

In a letter of ten days later, April 19, 1803, to Edward Dowse, he writes that he considers "the moral precepts of Jesus as more pure, correct and sublime than those of the ancient philosophers."

Under date of April 21, 1803, Jefferson wrote to Dr. Benjamin Rush, sending him the syllabus of an estimate of the merits of the doctrines of Jesus compared with those of others. This is the communication to which he had referred

in his letter to Dr. Priestley. In the letter accompanying the syllabus he tells Dr. Rush that he is sending this for his own eye, simply in performance of his promise, and indicates its confidential character in the following words: "And in confiding it to you, I know it will not be exposed to the malignant perversions of those who make every word from me a text for new misrepresentations and calumnies. I am, moreover, averse to the communication of my religious tenets to the public, because it would countenance the presumption of those who have endeavoured to draw them before that tribunal, and to seduce public opinion to erect itself into that inquest over the rights of conscience, which the laws have so justly proscribed. It behooves every man who values liberty of conscience for himself to resist invasions of it in the case of others, or their case may, by change of circumstances, become his own."

On January 29, 1804, Jefferson wrote to Priestley from Washington that he was rejoiced to hear that Priestley had undertaken to compare the moral doctrines of Jesus with those of the ancient philosophers. He writes: "I think you cannot avoid giving, as preliminary to the comparison, a digest of his moral doctrines, extracted in his own words from the Evangelists, and leaving out everything relative to his personal history and character. It would be short and precious. With a view to do this for my own satisfaction, I had sent to Philadelphia to get two testaments (Greek) of the same edition, and two English,

with a design to cut out the morsels of morality, and paste them on the leaves of a book, in the manner you describe as having been pursued in forming your Harmony. But I shall now get the thing done by better hands."

This is the first definite statement of Jefferson's purpose to prepare such a book, which he apparently at the time abandoned in the hope that Priestley would take it up. In the year 1808 Jefferson was greatly interested in the translation of the Septuagint made by Charles Thomson, the Secretary of the first Continental Congress, and wrote several communications to Thomson on the subject. In 1813 John Adams began a voluminous correspondence with Jefferson on religious subjects, the letters following each other very closely. Adams had access to a number of Priestley's letters written to various persons and in a communication dated at Quincy, July 22, 1813, he reminds Jefferson of his intention of preparing the work which he (Jefferson) had handed over to Priestley. He writes: "I hope you will still perform your promise to Dr. Rush. If Priestley had lived, I should certainly have corresponded with him."

On August 9, John Adams again writes to Jefferson, sending further extracts of letters of Priestley and saying that he did so because "I wish it may stimulate you to pursue your own plan which you promised to Dr. Rush."

In a letter to Adams written from Monticello, October 12, 1813, Jefferson gives a description of the volume as follows: "We must reduce our vol-

ume to the simple Evangelists, select, even from them, the very words only of Jesus, paring off the amphiboligisms into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his and which is as easily distinguished as diamonds in a dung-hill. The result is an octavo of forty-six pages."

It would appear from this that Jefferson made two such books, one a volume of forty-six pages which he later enlarged to the book which is here given.

Under date of January 29, 1815, Jefferson wrote from Monticello to Charles Clay: "Probably you have heard me say I had taken the four Evangelists, had cut out from them every text they had recorded of the moral precepts of Jesus, and arranged them in a certain order, and although they appeared but as fragments, yet fragments of the most sublime edifice of morality which had ever been exhibited to man." In this letter however Jefferson disclaims any intention of publishing this little compilation, saying: "I not only write nothing on religion, but rarely permit myself to speak on it."

Again, in a letter to Charles Thomson, written

from Monticello, under date of January 9, 1816, he says: "I, too, have made a wee little book from the same materials, which I call the Philosophy of Jesus; it is a paradigma of his doctrines, made by cutting the texts out of the book, and arranging them on the pages of a blank book, in a certain order of time or subject. A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that *I* am a *real Christian*, that is to say, a disciple of the doctrines of Jesus."

Later in the letter Jefferson makes a statement which indicates that he is not describing the volume now in the National Museum, but the preliminary one of 46 pages, for he adds: "If I had time I would add to my little book the Greek, Latin and French texts, in columns side by side."

In a letter dated April 25, 1816, written from Poplar Forest, near Lynchburg, addressed to Mr. Fr. Adr. Vanderkemp, Jefferson gives further details as to how he made this preliminary volume. After telling his correspondent that he was very cautious about not having the syllabus, which he had prepared, get out in connection with his name, being unwilling to draw on himself "a swarm of insects, whose buzz is more disquieting than their bite," he writes: "I made, for my own satisfaction, an extract from the Evangelists of the text of His morals, selecting those only whose style and spirit proved them genuine, and his own. * * * It was too hastily done, however, being the work of one or two evenings only, while I lived at Washington, overwhelmed with other business,

and it is my intention to go over it again at more leisure. This shall be the work of the ensuing winter. I gave it the title of 'The Philosophy of Jesus Extracted from the Text of the Evangelists.'"

Vanderkemp was undertaking a publication and desired to use Jefferson's syllabus and extract, which Jefferson agrees to, with the following condition: "I ask only one condition, that no possibility shall be admitted of my name being even intimated with the publication."

October 31, 1819, he writes from Monticello to William Short, speaking of the extract from the Evangelists and his desire to see a proper one made: "The last I attempted too hastily some twelve or fifteen years ago. It was the work of two or three nights only, at Washington, after getting through the evening task of reading the letters and papers of the day."

This concludes the references in Jefferson's writings that bear directly upon the little volume in question. They are brief extracts from a collection made from all sources, published and manuscript.

Randall, in his life of Jefferson, already quoted, volume 3, page 451, says: "It was in the winter of 1816-17, it is believed, that Mr. Jefferson carried out the design last expressed. In a handsome morocco-bound volume, labeled on the back, 'Morals of Jesus,' he placed the parallel texts in four languages. The first collection of English texts, mentioned in the letter to Thomson, is not preserved in Mr. Jefferson's family, but his grandson, Mr. George Wythe Randolph, has

obtained for us a list of its contents. That, in different languages, is in the possession of his oldest grandson, Colonel Thomas Jefferson Randolph." Randall gives a list of the passages of both volumes in his appendix, and adds, "It is remarkable that neither of these collections were known to Mr. Jefferson's grandchildren until after his death. They then learned from a letter addressed to a friend that he was in the habit of reading nightly from them before going to bed."

It would appear from the letter to Short that Randall's deduction as to the date of this larger compilation is not warranted and that it was actually made in 1819 or subsequent to that year, although it is true that in the letter to Vanderkemp (April 25, 1816) he speaks of the larger compilation as being the work of the ensuing winter.

In Appendix No. XXX to Randall's work, he gives the list of the contents of the first compilation of forty-six pages as well as the list of the contents of the present book. These are not exactly identical. It is interesting to note the title of the first compilation, which reads as follows:

"The Philosophy of Jesus of Nazareth"

"Extracted from the account of his life and doctrines as given by Matthew, Mark, Luke and John. Being an abridgment of the New Testament for the use of the Indians, unembarrassed with matters of fact or faith beyond the level of their comprehensions."

The National government had purchased Mr. Jefferson's papers and had published an edition

of his writings. Considerable interest was expressed in the so-called Bible after it came into the possession of the United States National Museum, and it was in consequence of this interest that the present compilation is published.

It is printed in pursuance to the following concurrent resolution adopted by the Fifty-seventh Congress, first session:

"That there be printed and bound, by photolithographic process, with an introduction of not to exceed twenty-five pages, to be prepared by Dr. Cyrus Adler, Librarian of the Smithsonian Institution, for the use of Congress, 9,000 copies of Thomas Jefferson's Morals of Jesus of Nazareth, as the same appears in the National Museum; 3,000 copies for the use of the Senate and 6,000 copies for the use of the House."

CYRUS ADLER.

A Table

of the Texts ~~of this Narrative~~ employed in this Narrative from the Evangelists, and of the order of their arrangement.

page

1. Luke. 2. 1–7 Joseph & Mary go to Bethlehem, where Jesus is born.
   21. 39. he is circumcised & named & they return to Nazareth.
   40. 42–48. 51. 52. at 12 years of age he accompanies his
2. parents to Jerusalem and returns.
1. L. 3. 1. 2. Mk. 1. 4 M. 3. 4. 5. 6. John baptises in Jordan.
   M. 3. 13. Jesus is baptised. L. 3. 23. at 30. years of age.
3. J. 2. 12–16. drives the traders out of the temple.
   J. 3. 22. M. 4. 12. Mk. 6. 17–28. he baptises but returns into Galilee on the death of J.B.
4. [illegible] Mk. 1. 21. 22. he teaches in the Synagogue.
5. M. 12. 1–5. 9–12. Mk. 2. 27. M. 12. 14. 15. explains the Sabbath.
   L. 6. 12–17. call of his disciples.
6. M. 5. 1–12. L. 6. 24. 25. 26. M. 5. 13–47. L. 6. 34. 35. 36. M. 6. 1–34. 7. 1.
to 18. L. 6. 30. M. 7. 3–20. 12. 35. 36. 37. 7. 24–29. the Sermon in the Mount.
   M. 8. 1. Mk. 6. 6. M. 11. 28. 29. 30. exhorts.
16. L. 7. 36–46. a woman anointeth him.
17. Mk. 3. 31–35. L. 12. 1–7, 13–15 precepts
18. L. 12. 16.–21. parable of the rich man.
20 L. 13. 1–5 22–48. 54 59. precepts.
21. L. 13. 6–9. parable of the figtree.
22. L. 11. 37–46. 52. 53. 54. precepts
23. M. 13. 1–9. Mk. 4. 10. M. 13. 18–23. parable of the Sower.
4. 25 Mk. 4. 21. 22. 23. precepts. M. 13. 24–30. 36–52 parable of the Tares.
4. 27 Mk. 4. 26–34. L. 9. 57–62. L. 5. 27–29. Mk. 2. 15–17 precepts
   L. 5. 36–38. parable of new wine in old bottles.
28 M. 13. 53–57. a prophet hath no honor in his own country.
29 M. 9. 36 Mk. 6. 7 M. 10. 5. 6. 9–10. 23. 26–31 Mk. 6. 12. 30. mission, instructions, return of the
30. 31. L. 7. 1. Mk. 7. 1–5. 14–24. M. 18. 1–4. 7–9. 12–17. 21–35. precepts
33. M. 18. 23.–35. parable of the wicked servant

34. L. 10. 1—8. 10—12. mission of the LXX.
35 J. 7. 2—16. 19—26. 32. 43—53. the feast of the tabernacles.
36. J. 8. 1—11. the woman taken in Adultery.
37. J. 9. 1. 2. 3. to be born blind no proof of sin.
J. 10. 1—5. 11—14. 16. the good shepherd.
38. L. 10. 25—37. love god & thy neighbor. parable of the Samaritan.
39. L. 11. 1—13. form of prayer.
40. L. 14. 1—6. the Sabbath.
41. 7—24. the bidden to a feast.
42. 28—32. precepts.
43 L. 15. 1—32. parables of the lost sheep and Prodigal son.
45. L. 16. 1—15. parable of the unjust steward.
46. 18—31. parable of Lazarus.
48. L. 17. 1—4. 7—10. 20. 26—36. precepts to be always ready.
49. L. 18. 1—14. parables of the widow & judge, the Pharisee & Publican.
50. 51 L. 10. 38—42. M. 19. 1—26. precepts.
52. M. 20. 1—16. parable of the laborers in the vineyard.
54. L. 19. 1—28. Zaccheus, & the parable of the talents.
56. M. 21. 1—3. 6—8. 10. J. 12. 19—24. M. 21. 17. goes to Jerusalem & Bethany
Mk. 11. 12. 15—19. the traders cast out from the temple.
Mk. 11. 27. M. 21. 27—31. parable of the two sons.
57. M. 21. 33. Mk. 12. 1—9. M. 21. 45. 46. parable of the vineyard & husbandmen.
58. M. 22. 1—14. parable of the king and wedding.
59. 15—33. tribute. marriage. resurrection.
60. Mk. 12. 28—31. M. 22. 40. Mk. 12. 32. 33. the two commandments.
61. 62 M. 23. 1—33. precepts. pride. hypocrisy. swearing.
63. Mk. 12. 41—44. the widow's mite.
64. M. 24. 1. 2. 16—21. 32. 33. 36—39. 40—44. Jerusalem & the day of judgment
45—51. the faithful and wise servant.
65. M. 25. 1—13. parable of the ten virgins.
66. 14—30. parable of the talents.
67 68 L. 21. 34—36. M. 25. 31—46. the day of judgment.
69. Mk. 14. 1—8. a woman anointeth him.

Mt. 26. 14–16 Judas undertakes to point out Jesus.

71. 17–20. L. 22. 24–27 J. 13. 2. 4–17. 21–26. 31 34. 35. Mt. 26. 31. 33.

72. L. 22. 33–34. Mt. 26. 35–45 precepts to his disciples, who washes their feet
. ble of mind and prayer.

73. J. 18. 1–3 Mt 26. 48–50. Judas conducts the Officers to Jesus.

74. J. 18. 4–8 Mt. 26. 50–52. 55. 56. Mk. 14. 51. 52. Mt. 26. 57 J. 18. 15 16 18. 17

75. J. 18. 25. 26. 27. Mt. 26. 75. J. 18. 19–23 Mk. 14. 55–61
L. 22. 67. 68. 70. Mk. 14. 63–65 he is arrested & carried
before Caiaphas the High priest & is condemned

76. J. 18. 28–31. 33–38. L. 23. 5. Mt. 27. 13. is then carried to Pilate.

77. L. 23. 6–12. who sends him to Herod.

78. L. 23. 13–16. Mt. 27. 15–23. 26. recieves him back, scourges and
delivers him to execution.

80. Mt. 27. 27. 29–31 3–8. L. 23. 26–32. J. 19. 17–24. Mt. 27 39–43.

81. L. 23. 39–41. 34. J. 19. 25–27. Mt. 27. 46–55 56 his crucifixion.
death and burial.

J. 19. 31–34. 38–42. Mt. 27. 60. his burial.

The

Life and Morals

of

Jesus of Nazareth

Extracted textually

from the Gospels

in

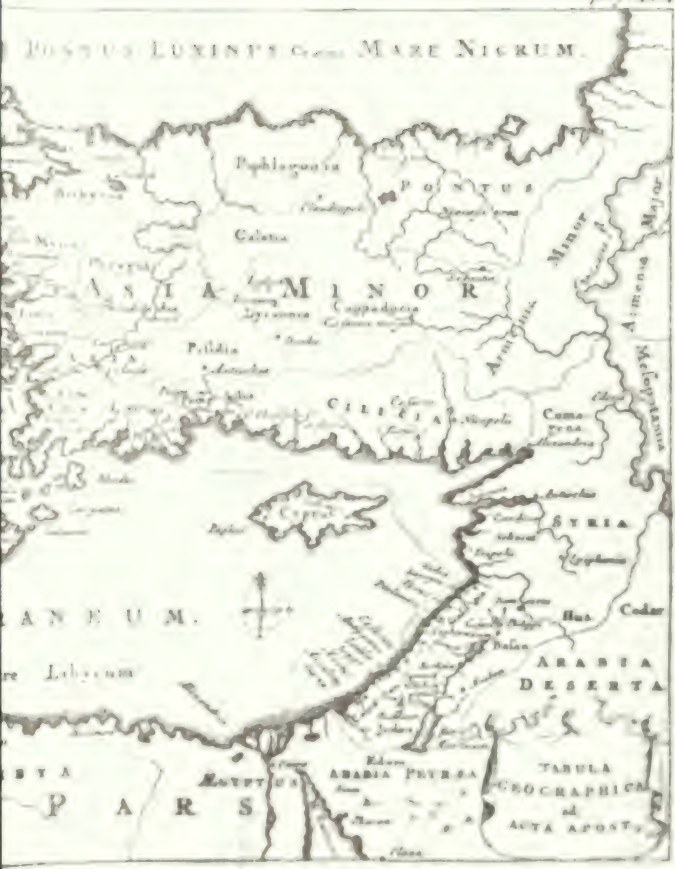
Greek, Latin

French & English.


MARE MEDI
TERRA-
NEUM.
Sidon
Sarepta
Tyrus
Ptolemais
TRIBUS ASER
TRIB. NEPHTALIM
TRIBUS ZABULON
TRIB. ISASCHAR
TRIBUS MANASSE
SAMARIA
TRIB. EPHRAIM
Joppe
Sarona
Samaria
Sichem
Bethabara
TRIBUS DAN
TRIBUS BENJAMIN
Emaus
Jerusalem
Bethania
Rama
Bethlem
Gaza
TRIBUS SIMEON
TRIBUS JUDA
TRIBUS RUBEN
Mare Mortuum
ÆGYPTUS.
IDUMEA.
TRACHONITIS
ITUREA
Loca TERRÆ SANCTÆ


Walachia
EUROPÆ
PONTUS EUX
Dalmatia
Bithynia
Phrygia
ASIA
MARE TIRRENO
Thessalia
AEGEUM
MARE ADRIATICUM
Argolicus Sinus
MARE MEDITERRANEUM
Mare Libycum
Cyrene
LIBYA
AFRICÆ PAR


Walachia
EUROPE
PARS
Dalma
tia
MACE
Thessalia
MARE
IBRENO
MARE
ADRIATICUM
Cephalonia
Zacynthus
Argolicus
Sinus
Creta
MARE MEDITER
Lea
Cyrene
Purpas
Syrtis
magna
Insula
Gam
A F R I C Æ


PONTUS EUXINUS Gr. MARE NIGRUM.
Paphlagonia
PONTUS
Galatia
ASIA MINOR
Cappadocia
Armenia Minor
Armenia Major
Pisidia
CILICIA
Comagena
SYRIA
Cedar
ARABIA DESERTA
ARABIA PETRAEA
TABULA GEOGRAPHICA ad ACTA APOST.
PARS

Κεφ. β'. 2.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις. ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

2 (Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.)

3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

4 Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἥτις καλεῖται Βηθλεέμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ,)

5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκύῳ.

6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

7 Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

40 Τὸ δὲ παιδίον ηὐξάνε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς·

43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ.

44 Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν· καὶ ἀνέζητουν αὐτὸν ἐν τοῖς συγγενάσι καὶ ἐν τοῖς γνωστοῖς·

45 καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν.

CAPUT II.

1 FActum eſt autem in diebus illis, exiit edictum a Cæſare Auguſto, deſcribi omnem habitatam.

2 Hæc deſcriptio prima facta eſt præſide Syriæ Cyrenio.)

3 Et ibant omnes deſcribi, unuſquiſque in propriam civitatem.

4 Aſcendit autem & Joſeph à Galilæa, ex civitate Nazaret, in Judæam, in civitatem David, quæ vocatur Bethlehem, propter eſſe ipſum ex domo & familia David,

5 Deſcribi cum Maria deſponſata ſibi uxore, exiſtente pragnante.

6 Factum eſt autem in eſſe eos ibi, impleti ſunt dies parere ipſam.

7 Et peperit filium ſuum primogenitum, & faſciavit eum, & reclinavit eum in præſepi: quia non erat eis locus in diverſorio.

21 Et quando impleti ſunt dies octo circumcidendi puerum, & vocatum eſt nomen ejus JESUS,

39 Et ut perfecerunt omnia quæ ſecundum legem Domini, reverſi ſunt in Galilæam in civitatem ſuam Nazaret.

40 At puer crebat, & corroborabatur ſpiritu, plenus ſapientia: & gratia Dei erat in eo.

42 Et quum factus eſſet annorum duodecim, aſcendentibus illis in Hieroſolyma, ſecundum conſuetudinem feſti,

43 Et conſummantibus dies, in reverti ipſos, remanſit Jeſus puer in Hieruſalem: & non cognovit Joſeph & mater ejus.

44 Exiſtimantes autem illum in commatu eſſe, venerunt diei iter: & requirebant eum in cognatis, & in notis.

45 Et non invenientes eum, regreſſi ſunt in Hieruſalem, quærentes eum.

CHAP. II.

The Romans enforce taxes.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Beth-lehem (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS,

46 καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν. καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.

52 Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ,

1 Ἐν ἔτει δὲ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,

2 ἐπ' ἀρχιερέως Ἅννα καὶ Καϊάφα,

4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ,

3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,

4 Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

5 πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·

6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν;

11 ἀποκριθεὶς δὲ λέγει αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπον πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν;

13 ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· καὶ ἡμεῖς τί ποιήσωμεν; καὶ εἶπεν πρὸς αὐτούς· μηδένα διασείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

15 προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου μήποτε αὐτὸς εἴη ὁ Χριστός,

16 ἀπεκρίνατο ὁ Ἰωάννης λέγων πᾶσιν· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ λῦσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

18 πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·

19 ὁ δὲ Ἡρῴδης ὁ τετράρχης ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης,

20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, καὶ κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν

22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλεί,

24 τοῦ Ματθὰτ τοῦ Λευεί τοῦ Μελχεί τοῦ Ἰαννά τοῦ Ἰωσήφ,

25 τοῦ Ματταθίου τοῦ Ἀμώς τοῦ Ναούμ τοῦ Ἐσλεί τοῦ Ναγγαί,

26 τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεεί τοῦ Ἰωσήχ τοῦ Ἰωδά,

27 τοῦ Ἰωανάν τοῦ Ῥησᾶ τοῦ Ζοροβάβελ τοῦ Σαλαθιήλ τοῦ Νηρεί,

28 τοῦ Μελχεί τοῦ Ἀδδεί τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἤρ,

29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρείμ τοῦ Ματθάτ τοῦ Λευεί,

30 τοῦ Συμεών τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακείμ,

31 τοῦ Μελεά τοῦ Μεννά τοῦ Ματταθά τοῦ Ναθάμ τοῦ Δαυείδ,

32 τοῦ Ἰεσσαί τοῦ Ἰωβήδ τοῦ Βοόζ τοῦ Σαλά τοῦ Ναασσών,

33 τοῦ Ἀμιναδάβ τοῦ Ἀδμείν τοῦ Ἀρνεί τοῦ Ἑσρώμ τοῦ Φαρές τοῦ Ἰούδα,

34 τοῦ Ἰακώβ τοῦ Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θάρα τοῦ Ναχώρ,

35 τοῦ Σαρούχ τοῦ Ῥαγαύ τοῦ Φάλεκ τοῦ Ἔβερ τοῦ Σαλά,

36 τοῦ Καϊνάμ τοῦ Ἀρφαξάδ τοῦ Σήμ τοῦ Νῶε τοῦ Λάμεχ,

37 τοῦ Μαθουσάλα τοῦ Ἑνὼχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνάμ,

38 τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

52 And Jesus increased in wisdom and stature,

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the country of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests,

4 John did baptize in the wilderness,

3 And came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanan, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jesus, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Jobed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

16. Et au bout de trois jours, ils le trouvèrent dans le Temple, assis au milieu des Docteurs, les écoutant et leur faisant des questions.

17. Et tous ceux qui l'entendoient étoient ravis de sa sagesse et de ses réponses.

18. Quand *Joseph et Marie* le virent, ils furent étonnés; et sa mère lui dit: *Mon* enfant, pourquoi as-tu ainsi agi avec nous? Voilà ton père et moi qui te cherchions étant fort en peine.

51. Il s'en alla ensuite avec eux, et vint à Nazareth, et il leur étoit soumis.

52. Et Jésus croissoit en sagesse, en stature, et en grace.

L'A quinzième année de l'empire de Tibère César, Ponce Pilate étant Gouverneur de la Judée, Hérode étant Tétrarque de la Galilée, Philippe son frère, Tétrarque de l'Iturée et de la province de la Trachonite, et Lysanias, Tétrarque d'Abilène;

2. Anne et Caïphe étant Souverains Sacrificateurs,

4. Jean baptisoit dans le désert,

4. Ce Jean avoit un habit de poils de chameau, et une ceinture de cuir autour de ses reins, et sa nourriture étoit des sauterelles et du miel sauvage.

5. Alors ceux de Jerusalem, et de tout le pays des environs du Jourdain, venoient à lui.

6. Et ils étoient baptisés par lui dans le Jourdain,

13. Alors Jésus vint de Galilée au Jourdain vers Jean, pour être baptisé par lui.

23. Et Jesus étoit *alors* âgé d'environ trente ans.

12. Après cela, il descendit à Capernaüm, avec sa Mère, ses Frères, et ses Disciples; et ils n'y demeurèrent que peu de jours.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. L 2.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

51 And he went down with them, and came to Nazareth, and was subject unto them:

52 And Jesus increased in wisdom and stature,

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, L 3

2 Annas and Caiaphas being the high priests,

4 John did baptize in the wilderness, Mk.

4 And the same John had his raiment of camels' hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. M 3

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6 And were baptized of him in Jordan.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. M 3

23 And Jesus himself began to be about thirty years of age. L

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. J 2

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

13 Et prope erat Pascha Judæorum & ascendit Hierosolymam Jesus.

* 14 Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας † βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς † κερματιστὰς καθημένους.

14 Et invenit in templo vendentes boves, & oves, & columbas, & numularios sedentes.

* 15 καὶ ποιήσας † φραγέλλιον ἐκ † σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ † κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·

15 Et faciens flagellum ex funiculis ejecit eos omnes de templo, & oves & boves: & nummulariorum effudit monetam, & mensas subvertit.

* 16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

16 Et columbas vendentibus dixit: Auferte illa hinc: nolite facere domum patris mei domum negotiationis.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζε.

22 Post hæc venit Jesus & discipuli ejus in Judæam terram: & illic morabatur cum eis, & baptizabat.

1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,

1 Ut ergo cognovit Jesus quod audierint Pharisæi quod Jesus plures discipulos faciat & baptizet, plus quam Joannes,

2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ,

2 quamvis Jesus ipse non baptizaret, sed discipuli ejus,

3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

3 reliquit Judæam & abiit iterum in Galilæam.

4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

4 Oportebat autem eum transire per Samariam.

5 Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ·

5 Venit ergo in civitatem Samariæ quæ dicitur Sichar, juxta prædium quod dedit Jacob Joseph filio suo.

6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

6 Erat autem ibi fons Jacob. Jesus ergo fatigatus ex itinere sedebat sic super fontem: hora erat quasi sexta.

7 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πεῖν·

7 Venit mulier de Samaria haurire aquam. Dicit ei Jesus: Da mihi bibere.

8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν.

8 Discipuli enim ejus abierant in civitatem ut cibos emerent.

9 Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις.

9 Dicit ergo ei mulier Samaritana: Quomodo tu Judæus cum sis, a me bibere petis, quæ sum mulier Samaritana? non enim utuntur Judæi Samaritanis.

10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἂν σοὶ ὕδωρ ζῶν.

10 Respondit Jesus et dixit ei: Si scires donum Dei, et quis est qui dicit tibi: Da mihi bibere, tu forsitan petisses ab eo, et dedisset tibi aquam vivam.

11 Λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

11 Dicit ei mulier: Domine, neque haustrum habes, et puteus altus est: unde ergo habes aquam vivam?

12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;

12 Numquid tu major es patre nostro Jacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii ejus, et pecora ejus?

13 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

13 Respondit Jesus et dixit ei: Omnis qui bibit ex aqua hac sitiet iterum:

14 ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.

14 qui autem biberit ex aqua quam ego dabo ei, non sitiet in æternum, sed aqua quam dabo ei fiet in eo fons aquæ salientis in vitam æternam.

15 Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.

15 Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam neque veniam huc haurire.

16 Λέγει αὐτῇ· Ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε.

16 Dicit ei Jesus: Vade, voca virum tuum, et veni huc.

17 Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι Οὐκ ἔχω ἄνδρα·

17 Respondit mulier et dixit: Non habeo virum. Dicit ei Jesus: Bene dixisti, Non habeo virum:

18 πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἰρηκας.

18 quinque enim viros habuisti, et nunc quem habes non est tuus vir: hoc vere dixisti.

19 Λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

19 Dicit ei mulier: Domine, video quia propheta es tu.

20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν, καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

20 Patres nostri in monte hoc adoraverunt, et vos dicitis quia Jerosolymis est locus ubi adorare oportet.

21 Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πίστευσόν μοι ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

21 Dicit ei Jesus: Mulier, crede mihi quia venit hora quando neque in monte hoc neque in Jerosolymis adorabitis Patrem.

22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

22 Vos adoratis quod nescitis: nos adoramus quod scimus, quia salus ex Judæis est.

23 ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

23 Sed venit hora et nunc est quando veri adoratores adorabunt Patrem in spiritu et veritate. Nam et Pater tales quærit qui adorent eum.

24 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

24 Spiritus est Deus, et eos qui adorant eum in spiritu et veritate oportet adorare.

25 Λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν ἅπαντα.

25 Dicit ei mulier: Scio quia Messias venit qui dicitur Christus: cum ergo venerit ille, annuntiabit nobis omnia.

26 Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ λαλῶν σοι.

26 Dicit ei Jesus: Ego sum qui loquor tecum.

27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν· Τί ζητεῖς; ἢ· Τί λαλεῖς μετ' αὐτῆς;

27 Et continuo venerunt discipuli ejus, et mirabantur quia cum muliere loquebatur: nemo tamen dixit: Quid quæris? aut: Quid loqueris cum ea?

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

28 Reliquit ergo hydriam suam mulier et abiit in civitatem, et dicit illis hominibus:

29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

29 Venite et videte hominem qui dixit mihi omnia quæcumque feci: numquid ipse est Christus?

30 ἐξῆλθον οὖν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

30 Exierunt ergo de civitate, et venerunt ad eum.

31 Ἐν τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· Ῥαββί, φάγε.

31 Interea rogabant eum discipuli dicentes: Rabbi, manduca.

32 ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

32 Ipse autem dixit eis: Ego cibum habeo manducare quem vos nescitis.

33 Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν;

33 Dicebant ergo discipuli ad invicem: Numquid quis attulit ei manducare?

34 Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

34 Dicit eis Jesus: Meus cibus est ut faciam voluntatem ejus qui misit me, ut perficiam opus ejus.

35 Οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν· Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν.

35 Nonne vos dicitis quia adhuc quatuor menses sunt et messis venit? ecce dico vobis: Levate oculos vestros et videte regiones quia albæ sunt jam ad messem.

36 ἤδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

36 Jam qui metit mercedem accipit et congregat fructum in vitam æternam, ut et qui seminat simul gaudeat et qui metit.

37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός· ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

37 In hoc enim est verbum verum: Quia alius est qui seminat, et alius est qui metit.

38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

38 Ego misi vos metere quod non vos laborastis: alii laborastis, et vos in labores eorum introistis.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ὅσα ἐποίησα.

39 De civitate autem illa multi crediderunt in eum Samaritanorum propter verbum mulieris testificantis quia dixit mihi omnia quæcumque feci.

40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρῖται ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

40 Cum venissent ergo ad eum Samaritani rogabant eum ut maneret apud eos: et mansit ibi duos dies.

41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

41 Et multo plures credidere in sermone ejus,

42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

42 mulieri autem dicebant quia jam non propter tuam loquelam credimus: ipsi enim audivimus et scimus quia hic est vere Salvator mundi.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

43 Post duos autem dies exiit inde et abiit in Galilæam.

44 Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

44 Ipse enim Jesus testificatus est quia propheta in sua patria honorem non habet.

45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

45 Cum ergo venisset in Galilæam, excepit eum Galilæi, cuncta videntes quæ fecerat Jerosolymis in die festo: et ipsi enim venerant ad diem festum.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ.

46 Venit ergo iterum in Cana Galilææ, ubi fecit aquam vinum. Et erat quidam regulus cujus filius infirmabatur Capharnaum.

47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἀπὸ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν.

47 Hic cum audisset quia Jesus adveniret a Judæa in Galilæam, abiit ad eum et rogabat eum ut descenderet et sanaret filium ejus, incipiebat enim mori.

48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε οὐ μὴ πιστεύσητε.

48 Dixit ergo Jesus ad eum: Nisi signa et prodigia videritis, non creditis.

49 Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

49 Dicit ad eum regulus: Domine, descende priusquam moriatur filius meus.

50 Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου, ὁ υἱός σου ζῇ. Ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

50 Dicit ei Jesus: Vade, filius tuus vivit. Credidit homo sermoni quem dixit ei Jesus et ibat.

51 Ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ.

51 Jam autem illo descendente servi ejus occurrerunt ei et nuntiaverunt dicentes quia puer ejus vivit.

52 Ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν. Εἶπον οὖν αὐτῷ ὅτι Χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

52 Interrogabat ergo horam ab eis in qua melius habuerit. Dixerunt ergo ei quia Heri hora septima reliquit eum febris.

53 Ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

53 Cognovit ergo pater quia illa hora erat in qua dixit illi Jesus: Filius tuus vivit: et credidit ipse et domus ejus tota.

54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

54 Hoc iterum secundum signum fecit Jesus cum venisset a Judæa in Galilæam.

13 And the Jews' passover was at J. 2
hand; and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And, When he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered J. 3.
that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 There is no man can do these miracles that thou doest, except God be with him.

2 Ye must be born again.

3 Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

4 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

5 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

6 God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

7 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

8 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

9 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

10 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

11 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

12 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

13 And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

14 For John was not yet cast into prison.

15 Then there arose a question between some of John's disciples and the Jews about purifying.

16 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

17 John answered and said, A man can receive nothing, except it be given him from heaven.

18 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

19 He that hath the bride is the bridegroom: but the friend of the bridegroom, which stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

20 He must increase, but I must decrease.

21 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

22 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

23 He that hath received his testimony hath set to his seal that God is true.

24 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

25 The Father loveth the Son, and hath given all things into his hand.

26 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

1 Jesus leaveth Judea, and departeth again into Galilee.

2 Baptizeth not himself, but his disciples.

3 He must needs go through Samaria.

4 Jacob's well.

5 Jesus asketh drink of the woman of Samaria.

6 The woman wondereth that he will ask drink of her.

7 Jesus offereth her living water.

8 She desireth that water.

9 Jesus sheweth her her sin.

10 She taketh occasion to talk of religion.

11 Jesus preacheth to her the true worship of God.

12 She believeth that Christ will come.

13 Jesus revealeth himself unto her.

14 His disciples marvel.

15 The woman leaveth her pitcher, and publisheth Christ.

16 Many believe on him.

17 Jesus cometh into Galilee.

18 Healeth a nobleman's son.

19 Now when Jesus had understood that the Pharisees had heard that Jesus made and baptized more disciples than John, (M. 4

20 (Though Jesus himself baptized not, but his disciples,)

21 He left Judea, and departed again into Galilee.

22 And he must needs go through Samaria.

23 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

24 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

25 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

26 (For his disciples were gone away unto the city to buy meat.)

27 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

28 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

29 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

30 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

31 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

32 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

33 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

34 Jesus saith unto her, Go, call thy husband, and come hither.

35 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

36 For thou hast had five husbands; and he whom thou now hast is not thy husband: that saidst thou truly.

37 The woman saith unto him, Sir, I perceive that thou art a prophet.

38 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

39 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

40 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

41 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

42 God is a Spirit: and they that worship him must worship him in spirit and in truth.

43 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

44 Jesus saith unto her, I that speak unto thee am he.

45 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

46 The woman then left her water pot, and went her way into the city, and saith to the men,

47 Come, see a man, which told me all things that ever I did: is not this the Christ?

48 Then they went out of the city, and came unto him.

49 In the mean while his disciples prayed him, saying, Master, eat.

50 But he said unto them, I have meat to eat that ye know not of.

51 Therefore said the disciples one to another, Hath any man brought him ought to eat?

52 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

53 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

54 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

55 And herein is that saying true, One soweth, and another reapeth.

56 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

57 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

58 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

59 And many more believed because of his own word;

60 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

61 Now after two days he departed thence, and went into Galilee.

62 For Jesus himself testified, that a prophet hath no honour in his own country.

63 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

64 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

65 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

66 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

67 The nobleman saith unto him, Sir, come down ere my child die.

68 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

69 And as he was now going down, his servants met him, and told him, saying, that his son lived.

70 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

71 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

72 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 Jesus goeth up to Jerusalem.

2 Healeth a man at the pool of Bethesda on the sabbath day.

3 The Jews persecute him.

4 Jesus maketh himself equal with God.

5 He proveth his mission by the testimony of John, by his own miracles, by the Father, by the scriptures.

6 He reproveth the Jews for their unbelief.

7 After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

8 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

9 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

10 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

11 And a certain man was there, which had an infirmity thirty and eight years.

12 When Jesus saw him lie, and knew that he had now a long time, he saith unto him, Wilt thou be made whole?

13 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

14 Jesus saith unto him, Rise, take up thy bed, and walk.

15 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

16 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

17 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

18 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

19 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

20 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

21 The man departed, and told the Jews that it was Jesus, which had made him whole.

22 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

23 But Jesus answered them, My Father worketh hitherto, and I work.

24 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

25 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

26 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

27 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

28 For the Father judgeth no man, but hath committed all judgment unto the Son:

29 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

30 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

31 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

32 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

33 And hath given him authority to execute judgment also, because he is the Son of man.

34 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

35 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

36 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

37 If I bear witness of myself, my witness is not true.

38 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

39 Ye sent unto John, and he bare witness unto the truth.

40 But I receive not testimony from man: but these things I say, that ye might be saved.

41 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

42 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

43 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

44 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

45 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

46 And ye will not come to me, that ye might have life.

47 I receive not honour from men.

48 But I know you, that ye have not the love of God in you.

49 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

50 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

51 Do not think that I accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

52 For had ye believed Moses, ye would believe me: for he wrote of me.

53 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

1 Jesus feedeth five thousand men with five barley loaves and two small fishes.

2 He walketh on the sea.

3 The people seek him.

4 He preacheth unto them the bread of life.

5 Many of his disciples murmur at his doctrine.

6 Peter confesseth him.

7 Jesus knoweth his betrayer.

8 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

9 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

10 And Jesus went up into a mountain, and there he sat with his disciples.

11 And the passover, a feast of the Jews, was nigh.

12 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

13 And this he said to prove him: for he himself knew what he would do.

14 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

15 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

16 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

17 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

18 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

19 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

20 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

21 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

22 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

23 And when even was now come, his disciples went down unto the sea,

24 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

25 And the sea arose by reason of a great wind that blew.

26 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

27 But he saith unto them, It is I; be not afraid.

28 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

29 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

30 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

31 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

32 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

33 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

34 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

35 Then said they unto him, What shall we do, that we might work the works of God?

36 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

37 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

38 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

39 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

40 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

41 Then said they unto him, Lord, evermore give us this bread.

42 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

43 But I said unto you, That ye also have seen me, and believe not.

44 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

45 For I came down from heaven, not to do mine own will, but the will of him that sent me.

46 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

47 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

48 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

49 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

50 Jesus therefore answered and said unto them, Murmur not among yourselves.

51 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

52 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

53 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

54 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

55 I am that bread of life.

56 Your fathers did eat manna in the wilderness, and are dead.

57 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

58 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

59 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

60 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

61 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

62 For my flesh is meat indeed, and my blood is drink indeed.

63 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

64 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

65 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

66 These things said he in the synagogue, as he taught in Capernaum.

67 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

68 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

69 What and if ye shall see the Son of man ascend up where he was before?

70 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

71 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

72 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

73 From that time many of his disciples went back, and walked no more with him.

74 Then said Jesus unto the twelve, Will ye also go away?

75 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

76 And we believe and are sure that thou art that Christ, the Son of the living God.

77 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

78 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 Jesus will not go up openly to the feast of tabernacles.

2 His brethren mock him.

3 He goeth up secretly.

4 The Jews seek him.

5 The people murmur concerning him.

6 He preacheth in the temple.

7 The Jews marvel at his doctrine.

8 He reproveth them for seeking to kill him.

9 Some think he is the Christ.

10 The Pharisees send officers to take him.

11 He promiseth the Holy Ghost unto them that believe on him.

12 Many believe on him.

13 The officers return without him.

14 Nicodemus reproveth the Pharisees.

15 They reject Christ.

16 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

17 Now the Jews' feast of tabernacles was at hand.

18 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

19 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

20 For neither did his brethren believe in him.

21 Then Jesus said unto them, My time is not yet come: but your time is always ready.

22 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

23 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

24 When he had said these words unto them, he abode still in Galilee.

25 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

26 Then the Jews sought him at the feast, and said, Where is he?

27 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

28 Howbeit no man spake openly of him for fear of the Jews.

29 Now about the midst of the feast Jesus went up into the temple, and taught.

30 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

31 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

32 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

33 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

34 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

35 The people answered and said, Thou hast a devil: who goeth about to kill thee?

36 Jesus answered and said unto them, I have done one work, and ye all marvel because of it.

37 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

38 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

39 Judge not according to the appearance, but judge righteous judgment.

40 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

41 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the Christ?

42 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

43 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

44 But I know him: for I am from him, and he hath sent me.

45 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

46 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

47 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

48 Then Jesus said unto them, Yet a little while am I with you, and then I go unto him that sent me.

49 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

50 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

51 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

52 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

53 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

54 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

55 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

56 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

57 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

58 So there was a division among the people because of him.

59 And some of them would have taken him; but no man laid hands on him.

60 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

61 The officers answered, Never man spake like this man.

62 Then answered them the Pharisees, Are ye also deceived?

63 Have any of the rulers or of the Pharisees believed on him?

64 But this people who knoweth not the law are cursed.

65 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

66 Doth our law judge any man, before it hear him, and know what he doeth?

67 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

68 And every man went unto his own house.

CHAPTER VIII.

1 Jesus preacheth.

2 The woman taken in adultery.

3 Jesus reproveth the Pharisees.

4 He is not comprehended.

5 He preacheth.

6 The Jews dispute with him.

7 They are reproved.

8 Jesus again preacheth.

9 He is not comprehended.

10 Many believe on him.

11 He preacheth the truth.

12 The Jews dispute with him.

13 They are reproved.

14 Jesus again preacheth.

15 He is not comprehended.

16 Many believe on him.

17 He preacheth the truth.

18 The Jews dispute with him.

19 They are reproved.

20 Jesus again preacheth.

21 He is not comprehended.

22 Many believe on him.

23 He preacheth the truth.

24 The Jews dispute with him.

25 They are reproved.

26 Jesus again preacheth.

27 He is not comprehended.

28 Many believe on him.

29 He preacheth the truth.

30 The Jews dispute with him.

31 They are reproved.

32 Jesus again preacheth.

33 He is not comprehended.

34 Many believe on him.

35 He preacheth the truth.

36 The Jews dispute with him.

37 They are reproved.

38 Jesus again preacheth.

39 He is not comprehended.

40 Many believe on him.

41 He preacheth the truth.

42 The Jews dispute with him.

43 They are reproved.

44 Jesus again preacheth.

45 He is not comprehended.

46 Many believe on him.

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48 The Jews dispute with him.

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60 The Jews dispute with him.

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62 Jesus again preacheth.

63 He is not comprehended.

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66 The Jews dispute with him.

67 They are reproved.

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69 He is not comprehended.

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85 They are reproved.

86 Jesus again preacheth.

87 He is not comprehended.

88 Many believe on him.

89 He preacheth the truth.

90 The Jews dispute with him.

91 They are reproved.

92 Jesus again preacheth.

93 He is not comprehended.

94 Many believe on him.

95 He preacheth the truth.

96 The Jews dispute with him.

97 They are reproved.

98 Jesus again preacheth.

99 He is not comprehended.

100 Many believe on him.

ω 24 Ἡ δὲ ἐξελθοῦσα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.

25 Καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾐτήσατο, λέγουσα· Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.

* 27 Καὶ εὐθέως † ἀπειλας ὁ † βασιλεὺς ‡ σπεκουλάτορα, ‡ ἐπέταξεν ‡ ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.

* 28 Ὁ δὲ ἀπελθὼν ‡ ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κοράσιῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

21 Illa verò egressa, dixit matri suæ: Quid petam? Illa verò ait: Caput Joannis Baptistæ.

25 Et ingressa statim cum studio ad regem, petivit, dicens: Volo ut mihi des ex ipsis in disco caput Joannis Baptistæ.

26 Et contristatus factus rex, propter juramenta, & simul discumbentes, non voluit eam rejicere.

27 Et statim mittens rex speculatorem, injunxit afferri caput ejus. Ille autem abiens decollavit eum in carcere:

28 Et attulit caput ejus in disco, & dedit illud puellæ, & puella dedit illud matri suæ.

29 Et

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.

22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

21 Et ingrediuntur in Capernaum: & statim Sabbatis ingressus in synagogam, docebat.

22 Et percellebantur super doctrina ejus: Erat enim docens eos quasi auctoritatem habens, & non sicut Scribæ.

Κεφ. ιβ'. 12.

1 Καὶ ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς Σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας, καὶ ἐσθίειν.

2 Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.

3 Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ;

4 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;

5 Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς Σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ Σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι;

CAPUT XII.

1 IN illo tempore abiit Jesus Sabbatis per sata: at discipuli ejus cœperunt vellere spicas, & manducare.

2 Verum Pharisæi videntes, dixerunt ei: Ecce discipuli tui faciunt quod non licet facere in Sabbato.

3 Ille verò dixit eis: Non legistis quid fecerit David, quando esuriit ipse & qui cum eo?

4 Quomodo intravit in domum Dei, & panes propositionis comedit, quos non licitum erat ei edere, neque his qui cum eo, nisi Sacerdotibus solis?

5 Aut non legistis in lege, quia Sabbatis Sacerdotes in sacro Sabbatum violant, & inculpati sunt?

24 And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist. Mk. 6

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

21 And they went into Capernaum; and straightway on the sabbath-day, he entered into the synagogue, and taught. Mk. 1.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

AT that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. Mt. 12.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or, have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

5.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

10 Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.

11 Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;

12 Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.

9 Et transiens inde, venit in synagogam eorum.

10 Et ecce homo erat manum habens aridam, & interrogabant eum, dicentes, Si licet Sabbatis curare? ut accusarent eum.

11 Ipse autem dixit illis, Quis erit ex vobis homo qui habebit ovem unam, & si ceciderit haec Sabbatis in foveam, nonne apprehendet eam & exiget?

12 Quanto igitur praestat homo ove? Itaque licet Sabbatis bona facere.

2 Καὶ ἔλεγον αὐτῷ· Τί σάββασιν ἔξεστι ποιεῖν; ἵνα εὕρωσιν ἐγκαλεῖν αὐτῷ.

27 Et dicebat eis: Sabbatum propter hominem factum est, non homo propter Sabbatum.

14 Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὁπως αὐτὸν ἀπολέσωσιν.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας.

14 At Pharisaei consilium ceperunt adversus eum, exeuntes, ut eum perderent.

15 At Jesus cognoscens, recessit inde: & secutae sunt eum turbae multae, & curavit eos omnes:

9 And when he was departed thence, he went into their synagogue: *M. 12.*

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath: *Mk. 2.*

14 Then the Pharisees went out, and held a council against him, how they might destroy him. *M. 12*

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him;

12 And it came to pass in those days, that he went up into a mountain to pray, and continued all night in prayer to God. *L. 6*

13 And when it was day, he called *unto him* his disciples; and of them he chose twelve, whom also he named Apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him,

9. Et ayant parti de-là, il vint dans leur synagogue.

10. Et il y trouva un homme qui avoit une main seche; et ils lui demanderent, pour avoir lieu de l'accuser: Est-il permis de guerir dans les jours de Sabbat?

11. Et il leur dit: Qui sera celui d'entre vous qui ayant une brebis, si elle tombe au jour du Sabbat dans une fosse, ne la prendra et ne la retirera?

12. Et combien un homme ne vaut-il pas mieux qu'une brebis? Il est donc permis de faire du bien dans les jours de Sabbat.

27. Puis il leur dit: Le Sabbat a été fait pour l'homme, et non pas l'homme pour le Sabbat.

14. Là-dessus les Pharisiens étant sortis, delibérerent entr'eux comment ils le feroient perir.

15. Mais Jesus connoissant *cela*, partit de-là, et une grande multitude le suivit

12. En ce tems-là, *Jésus* alla sur une montagne pour prier; et il passa toute la nuit à prier Dieu.

13. Et dès que le jour fut venu il appela ses Disciples, et il en choisit douze d'entr'eux qu'il nomma Apôtres.

14. *Savoir*, Simon, qu'il nomma aussi Pierre, et André son frère, Jacques et Jean, Philippe et Barthelemi;

15. Matthieu et Thomas, Jacques *fils* d'Alphée, et Simon appelé le Zélé;

16. Jude *frère* de Jacques et Judas Iscariot, qui fut celui qui le trahit.

17. Etant ensuite descendu avec eux, il s'arrêta dans une plaine, avec la troupe de ses Disciples, et une grande multitude de peuple de toute la Judée et de Jerusalem, et de la *contrée* maritime de Tyr et de Sidon, qui étoient venus pour l'entendre

Κεφ. ε΄ 5.

1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθισαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

2 Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

5 Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.

7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται.

8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται

* 9 † Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

11 Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ.

12 Χαίρετε καὶ ἀγαλλιᾶσθε· ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

CAPUT V.

1 VIdens autem turbas, ascendit in montem: & sedente eo, advenerunt illi discipuli ejus.

2 Et aperiens os suum, docebat eos, dicens:

3 Beati pauperes spiritu, quoniam ipsorum est regnum cælorum.

4 Beati lugentes, quia ipsi consolabuntur.

5 Beati mites, quoniam ipsi hæreditabunt terram.

6 Beati esurientes & sitientes justitiam, quoniam ipsi saturabuntur.

7 Beati misericordes, quoniam ipsi misericordiâ afficientur.

8 Beati mundi corde, quoniam ipsi Deum videbunt.

9 Beati pacifici, quoniam ipsi filii Dei vocabuntur.

10 Beati persecutione affecti propter justitiam, quoniam ipsorum est regnum cælorum.

11 Beati estis quum maledixerint vos, & persecuti fuerint, & dixerint omne malum verbum adversum vos, mentientes, propter me.

12 Gaudete & exultate, quoniam merces vestra multa in cælis, sic enim persecuti sunt Prophetas qui ante vos.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

* 25 † Οὐαὶ ὑμῖν οἱ † ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν οἱ † γελῶντες † νῦν· ὅτι † πενθήσετε καὶ † κλαύσετε.

26 Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

24 Verumtamen væ vobis divitibus, qui habetis consolationem vestram.

25 Væ vobis impleti: quia esurietis. Væ vobis ridentes nunc: quia lugebitis & flebitis.

26 Væ quum benedixerint vobis homines: secundùm hæc enim faciebant pseudoprophetis patres eorum.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.

13 Vos estis sal terræ; si autem sal infatuatum sit, in quo salietur? ad nihilum valet ultrà, si non ejici foras, & conculcari, ab hominibus.

14 Vos estis lux mundi: non potest civitas abscondi supra montem posita.

CHAPITRE V.

Sermon sur la Montagne.

Jésus voyant tout ce peuple, monta sur une montagne ; et s'étant assis, ses Disciples s'approchérent de lui.

2. Et ouvrant sa bouche, il les enseignoit, en disant :

3. Heureux les pauvres en esprit ; car le Royaume des cieux est à eux.

4. Heureux ceux qui pleurent ; car ils seront consolés.

5. Heureux les débonnaires ; car ils hériteront la terre.

6. Heureux ceux qui sont affamés et altérés de la justice ; car ils seront rassasiés.

7. Heureux les miséricordieux ; car ils obtiendront miséricorde.

8. Heureux ceux qui ont le cœur pur ; car ils verront Dieu.

9. Heureux ceux qui procurent la paix ; car ils seront appelés enfans de Dieu.

10. Heureux ceux qui sont persécutés pour la justice ; car le Royaume des cieux est à eux.

11. Vous serez heureux, lorsqu'à cause de moi on vous dira des injures, qu'on vous persécutera, et qu'on dira faussement contre vous toute sorte de mal.

12. Réjouissez-vous alors, et tressaillez de joie, parce que votre récompense sera grande dans les cieux ; car on a ainsi persécuté les Prophètes qui ont été avant vous.

24. Mais malheur à vous, riches ; parce que vous avez déjà reçu votre consolation.

25. Malheur à vous, qui êtes rassasiés ; parce que vous aurez faim. Malheur à vous, qui riez maintenant ; car vous vous lamenterez et vous pleurerez !

26. Malheur à vous, lorsque tous les hommes diront du bien de vous ; car leurs peres en faisoient de même des faux Prophètes !

13. Vous êtes le sel de la terre ; mais si le sel perd sa saveur, avec quoi le salera-t-on ? Il ne vaut plus rien qu'à être jeté dehors, et à être foulé aux pieds par les hommes.

14. Vous êtes la lumière du monde. Une ville située sur une montagne ne peut être cachée.

Mt. 5

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed *are* ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

L. 6

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

Mt 5

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Οὐδὲ καίουσι λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

16 Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

* 18 † Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, † ἰῶτα ‡ ἓν † ἢ μία ‡ κεραία οὐ μὴ ‡ παρέλθῃ ἀπὸ τοῦ † νόμου, ἕως ἂν πάντα γένηται.

19 Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20 Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

* 22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ † ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ‡ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν ‡ εἴπῃ τῷ ἀδελφῷ αὐτοῦ † ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ † μωρέ, ‡ ἔνοχος ἔσται εἰς τὴν ‡ γέενναν τοῦ † πυρός.

23 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς, ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

* 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον † διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ ‡ δῶρόν σου.

15 Neque accendunt lucernam, & ponunt eam sub modio, sed super candelabrum, & lucet omnibus in domo.

16 Sic luceat lux vestra coram hominibus, ut videant vestra pulchra opera, & glorificent Patrem vestrum qui in cælis.

17 Ne putetis quod veni dissolvere legem, aut Prophetas; non veni dissolvere, sed adimplere.

18 Amen quippè dico vobis, donec prætereat cælum & terra, jota unum, aut unus apex non prætheribit à lege, donec omnia fiant.

19 Qui ergo solverit unum mandatorum istorum minimorum, & docuerit sic homines, minimus vocabitur in regno cælorum: qui autem fecerit & docuerit, hic magnus vocabitur in regno cælorum.

20 Dico enim vobis, quòd si non abundaverit justitia vestra plus Scribarum & Pharisæorum; non intrabitis in regnum cælorum.

21 Audistis quia pronunciatum est antiquis: Non occides: qui autem occiderit, obnoxius erit judicio.

22 Ego autem dico vobis, quia omnis iratus fratri suo imminerit, obnoxius erit judicio; qui autem dixerit fratri suo Raca, obnoxius erit consessui: qui autem dixerit fatue, obnoxius erit in gehennam ignis.

23 Si ergo offers munus tuum ad altare, & ibi recordatus fueris, quia frater tuus habet aliquid adversum te,

24 Relinque ibi munus tuum ante altare, & vade, prius reconciliare fratri tuo, & tunc veniens offer munus tuum.

15. Et on n'allume point une chandelle pour la mettre sous un boisseau, mais *on la met* sur un chandelier, et elle éclaire tous ceux qui *sont* dans la maison.

16. Que votre lumière luise ainsi devant les hommes, afin qu'ils voient vos bonnes œuvres, et qu'ils glorifient votre Père qui *est* dans les cieux.

17. Ne pensez point que je sois venu abolir la Loi ou les Prophètes; je suis venu, non pour les abolir, mais pour les accomplir.

18. Car je vous dis en vérité, que jusqu'à ce que le ciel et la terre passent, il n'y aura rien dans la Loi qui ne s'accomplisse, jusqu'à un seul iota, et à un seul trait de lettre.

19. Celui donc qui aura violé l'un de ces plus petits commandemens, et qui aura ainsi enseigné les hommes, sera estimé le plus petit dans le Royaume des cieux; mais celui qui les aura observés et enseignés, celui-là sera estimé grand dans le Royaume des cieux.

20. Car je vous dis, que si votre justice ne surpasse celle des Scribes et des Pharisiens, vous n'entrerez point dans le Royaume des cieux.

21. Vous avez entendu qu'il a été dit aux Anciens: Tu ne tueras point; et celui qui tuera sera punissable par les Juges.

22. Mais moi, je vous dis, que quiconque se met en colère contre son frère, sans cause, sera puni par les Juges; et celui qui dira à son frère, Racha, sera puni par le Conseil; et celui qui lui dira, Fou, sera punissable par la géhenne du feu.

23. Si donc tu apportes ton offrande à l'autel, et que là tu te souviennes que ton frère a quelque chose contre toi,

24. Laisse là ton offrande devant l'autel, et va-t-en premièrement te réconcilier avec ton frère, et après cela, viens et offre ton offrande.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. M 5

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and, whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Ἴσθι † εὐνοῶν τῷ † ἀντιδίκῳ σου † ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ † κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

25 Esto benesentiens adversario tuo cito, dum es in via cum eo: ne forte tradat adversarius judici & judex te tradat ministro; & in custodiam conjiciaris.

26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

26 Amen dico tibi, non exies inde, donec reddas novissimum quadrantem.

27 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ μοιχεύσεις.

27 Auditis quia pronunciatum est antiquis: Non mœchaberis.

28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

28 Ego autem dico vobis, quia omnis conspiciens mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo.

29 Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

29 Si autem oculus tuus dexter † scandalizat te, erue eum, & projice abs te: confert enim tibi ut pereat unum membrorum tuorum, & non totum corpus tuum conjiciatur in gehennam.

30 Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

30 Et si dextera tua manus † scandalizat te, abscinde eam, & projice abs te: confert enim tibi ut pereat unum membrorum tuorum, & non totum corpus tuum conjiciatur in gehennam.

31 Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον·

31 Pronunciatum est autem, quod quicumque absolverit uxorem suam, det ei repudium.

32 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

32 Ego autem dico vobis, quia quicunque absolverit uxorem suam, excepta ratione fornicationis, facit eam mœchari: & qui absolutam duxerit, adulterat.

* 33 Πάλιν ἠκούσατε ὅτι † ἐρρέθη τοῖς † ἀρχαίοις· Οὐκ † ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.

33 Iterum auditis quia pronunciatum est antiquis: Non perjurabis: reddes autem Domino juramenta tua.

34 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·

34 Ego autem dico vobis, non jurare omnino, neque in cælo, quia thronus est Dei:

35 Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς

35 Neque in terra, quia scabellum est pedum ejus: neque

25. Accorde-toi au plutôt avec ta partie adverse, pendant que tu es en chemin avec elle, de peur que ta partie adverse ne te livre au Juge, et que le Juge ne te livre au Sergent, et que tu ne sois mis en prison.

26. Je te dis en vérité, que tu ne sortiras pas de là, jusqu'à ce que tu aies payé le dernier quadrain.

27. Vous avez entendu qu'il a été dit aux Anciens: Tu ne commettras point adultère.

28. Mais moi, je vous dis, que quiconque regarde une femme pour la convoiter, il a déjà commis l'adultère avec elle dans son cœur.

29. Que si ton œil droit te fait tomber *dans le péché*, arrache-le, et jette-le loin de toi; car il vaut mieux pour toi qu'un de tes membres périsse, que si tout ton corps étoit jeté dans la géhenne.

30. Et si ta main droite te fait tomber *dans le péché*, coupe-la, et jette-la loin de toi; car il vaut mieux pour toi qu'un de tes membres périsse, que si tout ton corps étoit jeté dans la géhenne.

31. Il a été dit aussi: Si quelqu'un répudie sa femme, qu'il lui donne la lettre de divorce.

32. Mais moi, je vous dis, que quiconque répudiera sa femme, si ce n'est pour cause d'adultère, il l'expose à devenir adultère; et que quiconque se mariera à la femme qui aura été répudiée, commet un adultère.

33. Vous avez encore entendu qu'il a été dit aux Anciens: Tu ne te parjureras point; mais tu t'acquitteras envers le Seigneur de ce que tu auras promis avec serment.

34. Mais moi, je vous dis: Ne jurez point du tout; ni par le ciel, car c'est le trône de Dieu:

35. Ni par la terre, car c'est son

25 Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee, that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee, that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his

Ἱεροσολυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως.

36 Μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

37 Ἔστω δὲ ὁ λόγος ὑμῶν, Ναὶ ναί, Οὒ οὔ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστιν.

38 Ἠκούσατε ὅτι ἐρρέθη· Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

in Hierosolyma, quia civitas est magni regis:

36 Neque in capite tuo juraveris, quia non potes unum capillum album aut nigrum facere.

37 Sit autem sermo vester, Etiam, etiam, Non, non: quod autem abundans his, à malo est.

38 Audistis quia pronunciatum est: Oculum pro oculo, & dentem pro dente.

39 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην.

40 Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον.

* 41 Καὶ † ὅστις σε † ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.

42 Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς.

43 Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.

44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς·

45 Ὅπως γένεσθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;

47 Καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν;

39 Ego autem dico vobis, non obsistere malo: sed quicumque te percusserit in dexteram tuam maxillam, verte illi & aliam.

40 Et volenti tibi judicium parari, & tunicam tuam tollere, dimitte ei & pallium.

41 Et quicumque te angariaverit milliare unum, vade cum illo duo.

42 Petenti te, da: & volentem à te mutuare, ne avertaris.

43 Audistis quia pronunciatum est, Diliges proximum tuum, & odio habebis inimicum tuum.

44 Ego autem dico vobis, Diligite inimicos vestros, benedicite maledicentes vos: benefacite odientibus vos, & orate pro infestantibus vos, & infectantibus vos.

45 Ut sitis filii Patris vestri qui in cælis, qui solem suum producit super malos et bonos, & pluit super justos & injustos.

46 Si enim dilexeritis diligentes vos, quam mercedem habetis? nonne & publicani idem faciunt?

47 Et si salutaveritis fratres vestros tantum, quid abundans facitis? nonne & publicani sic faciunt?

M. S.

footstool: neither by Jerusalem; for it is the city of the great King:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever *is* more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

34 Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα.

35 Πλὴν † ἀγαπᾶτε τοὺς ‡ ἐχθροὺς ὑμῶν. καὶ ‡ ἀγαθοποιεῖτε, καὶ ‡ δανείζετε ‡ μηδὲν † ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς † χρηστός ἐστιν ἐπὶ τοὺς ‡ ἀχαρίστους καὶ † πονηρούς.

36 Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

34 Et si mutuum dederitis à quibus speratis recipere, quæ vobis gratia est? Etenim peccatores peccatoribus fœnerantur, ut recipiant æqualia.

35 Verumtamen diligite inimicos vestros, & benefacite, & mutuum date nihil desperantes: & erit merces vestra multa, & eritis filii Altissimi: quia ipse benignus est super ingratos & malos.

36 Estote ergo misericordes, sicut & Pater vester misericors est.

Κεφ. ϛ'. 6.

1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου·

4 Ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

6 Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

7 Προσευχόμενοι δὲ μὴ † βαττολογήσητε, ὥσπερ οἱ ‡ ἐθνικοί· ‡ δοκοῦσι γὰρ ὅτι ἐν τῇ † πολυλογίᾳ αὐτῶν † εἰσακουσθήσονται.

8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

CAPUT VI.

1 Attendite misericordiam vestram non facere ante homines, ad spectari eis: si autem non, mercedem non habetis apud Patrem vestrum qui in cælis.

2 Cum ergo facis eleëmosynam, ne tubâ clanxeris ante te, sicut hypocritæ faciunt in synagogis & in vicis, ut glorificentur ab hominibus: amen dico vobis, excipiunt mercedem suam.

3 Te autem faciente eleëmosynam, nesciat sinistra tua quid faciat dextera tua.

4 Ut sit tua eleëmosyna in secreto: & Pater tuus videns in secreto, ipse reddet tibi in manifesto.

5 Et quum ores, non eris sicut hypocritæ: quia amant in synagogis, & in angulis platearum stantes orare, ut appareant hominibus, amen dico vobis, quod excipiunt mercedem suam.

6 Tu autem cum ores, intra in cubiculum tuum, & claudens ostium tuum, ora Patrem tuum qui in secreto: & Pater tuus confpiciens in secreto, reddet tibi in apparenti.

7 Orantes autem ne inania loquamini, sicut ethnici, arbitrantur enim quod in multiloquio suo exaudientur.

8 Ne igitur assimilemini eis: novit enim Pater vester quorum usum habetis, ante vos petere eum.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. L. 6.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and *to* the evil.

36 Be ye, therefore, merciful, as your Father also is merciful.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. M. 6.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him.

31. Et si vous ne prêtez qu'à ceux de qui vous espérez de recevoir, quel gré vous en saura-t-on? puisque les gens de mauvaise vie prêtent aussi aux gens de mauvaise vie, afin d'en recevoir la pareille.

35. C'est pourquoi, aimez vos ennemis, faites du bien, et prêtez sans en rien espérer, et votre récompense sera grande, et vous serez les enfans du très-haut, parce qu'il est bon envers les ingrats et les méchans.

36. Soyez donc miséricordieux, comme aussi votre père est miséricordieux.

PRENEZ garde de ne pas faire votre aumône devant les hommes, afin d'en être vu; autrement vous n'en aurez point de récompense de votre Père qui *est* aux cieux.

2. Quand donc tu feras l'aumône, ne fais pas sonner la trompette devant toi, comme font les hypocrites, dans les Synagogues et dans les rues, afin qu'ils *en* soient honorés des hommes. Je vous dis en vérité, qu'ils reçoivent leur récompense.

3. Mais quand tu fais l'aumône, que ta main gauche ne sache pas ce que fait ta droite.

4. Afin que ton aumône se fasse en secret, et ton Père qui *le* voit dans le secret, te le rendra publiquement.

5. Et quand tu prieras, ne fais pas comme les hypocrites; car ils aiment à prier en se tenant debout dans les Synagogues et aux coins des rues, afin d'être vus des hommes. Je vous dis en vérité, qu'ils reçoivent leur récompense.

6. Mais toi, quand tu pries, entre dans ton cabinet; et ayant fermé la porte, prie ton père qui *est* dans ce *lieu* secret; et ton père qui te voit dans le secret, te récompensera publiquement.

7. Or, quand vous priez, n'usez pas des vaines redites comme les Païens; car ils croient qu'ils seront exaucés en parlant beaucoup.

8. Ne leur ressemblez donc pas; car votre Père sait de quoi vous avez besoin, avant que vous *le* lui demandiez.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου·

10 ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·

11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.

12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.

13 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν.

14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

15 Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

17 Σὺ δὲ νηστεύων ἄλειψαί σε τὴν κεφαλήν, καὶ τὸ πρόσωπόν σου νίψαι·

18 Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοὶ ἐν τῷ φανερῷ.

* 19 Μὴ ‡ θησαυρίζετε ὑμῖν ‡ θησαυροὺς ἐπὶ τῆς ‡ γῆς, ὅπου ‡ σὴς καὶ ‡ βρῶσις ‡ ἀφανίζει, καὶ ὅπου ‡ κλέπται ‡ διορύσσουσι καὶ ‡ κλέπτουσι·

20 Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.

21 Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

9 Sic ergo orate vos: Pater noster qui in cælis, sanctificetur nomen tuum.

10 Adveniat regnum tuum: Fiat voluntas tua, sicut in cælo, & in terra.

11 Panem nostrum supersubstantialem da nobis hodie.

12 Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris.

13 Et ne inferas nos in tentationem, sed libera nos à malo. Quoniam tuum est regnum, & potentia, & gloria in secula. Amen.

14 Si enim dimiseritis hominibus lapsus eorum, dimittet & vobis Pater vester cælestis.

15 Si autem non dimiseritis hominibus lapsus ipsorum, nec Pater vester dimittet lapsus vestros.

16 Quum autem jejunatis, ne fiatis sicut hypocritæ, obtristati; obscurant enim facies suas; ut appareant hominibus jejunantes, amen dico vobis, quia recipiunt mercedem suam.

17 Tu autem jejunans, unge tuum caput, & faciam tuam lava:

18 Ut ne appareas hominibus jejunans, sed Patri tuo qui in secreto: & Pater tuus videns in secreto, reddet tibi in manifesto.

19 Ne thesaurizate vobis thesauros in terra, ubi ærugo & tinea exterminat, & ubi fures perfodiunt, & furantur.

20 Thesaurizate autem vobis thesauros in cælo, ubi neque ærugo, neque tinea exterminat, & ubi fures non effodiunt, nec furantur.

21 Ubi enim est thesaurus vester, ibi erit & cor vestrum.

22 Lucerna corporis est oculus; si igitur oculus tuus simplex fuerit, totum corpus tuum lucidum erit.

9 After this manner, therefore, pray ye: Our Father which art in heaven; Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

9. Vous donc, priez ainsi: Notre Père qui es aux cieux, ton nom soit sanctifié;

10. Ton règne vienne; ta volonté soit faite sur la terre comme au ciel;

11. Donne-nous aujourd'hui notre pain quotidien;

12. Pardonne-nous nos péchés, comme aussi nous pardonnons à ceux qui nous ont offensés;

13. Et ne nous abandonne point à la tentation, mais délivre-nous du malin. Car à toi appartient le règne, la puissance, et la gloire à jamais. Amen.

14. Si vous pardonnez aux hommes leurs offenses, votre Père céleste vous pardonnera aussi *les vôtres*;

15. Mais si vous ne pardonnez pas aux hommes leurs offenses, votre Père ne vous pardonnera pas non plus les vôtres.

16. Et quand vous jeûnez, ne prenez pas un air triste comme les hypocrites; car ils se rendent le visage tout défait, afin qu'il paroisse aux hommes qu'ils jeûnent.

17. Mais toi, quand tu jeûnes, oins ta tête et lave ton visage;

18. Afin qu'il ne paroisse pas aux hommes que tu jeûnes, mais *seulement* à ton Père qui *est* en secret; et ton Père qui *te* voit dans le secret, te récompensera publiquement.

19. Ne vous amassez pas des trésors sur la terre, où les vers et la rouille gâtent tout, et où les larrons percent et dérobent;

20. Mais amassez vous des trésors dans le ciel, où les vers ni la rouille ne gâtent rien, et où les larrons ne percent ni ne dérobent point;

21. Car où est votre trésor, là sera aussi votre cœur.

22. L'œil est la lumière du corps. Si donc ton œil est sain, tout ton corps sera éclairé;

23 Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον;

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν. ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

26 Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

* 28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; † καταμάθετε τὰ † κρίνα τοῦ † ἀγροῦ † πῶς † αὐξάνει· οὐ † κοπιᾷ, † οὐδὲ † νήθει·

29 Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

* 30 Εἰ δὲ τὸν † χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ † αὔριον εἰς † κλίβανον βαλλόμενον, ὁ Θεὸς † οὕτως † ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

31 Μὴ οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα;

32 Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων.

33 Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

34 Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. 29. † 3.

23 Si autem oculus tuus malus fuerit, totum corpus tuum tenebrosum erit. Si ergo lumen quod in te, tenebræ sunt, tenebræ quantæ?

24 Nemo potest duobus dominis servire: aut enim unum oderit, & alterum diliget: aut unum amplexabitur, & alterum despiciet. non potestis Deo servire & mammonæ.

25 Propter hoc dico vobis, ne anxiemini animæ vestræ, quid manducetis & quid bibatis: neque corpori vestro, quid induamini. nonne anima plus est esca, & corpus indumento?

26 Inspicite in volatilia cæli, quoniam non seminant, neque metunt, neque congregant in horrea, & Pater vester cælestis pascit illa, nonne vos magis excellitis illis?

27 Quisantem ex vobis anxiatus potest adjicere ad staturam suam cubitum unum?

28 Et circa vestimentum quid anxiamini? Observate lilia agri quomodo augentur: non laborant, neque nent.

29 Dico autem vobis, quoniam nec Salomon in omni gloria sua amictus est sicut unum istorum.

30 Si autem fœnum agri hodie existens, & cras in clibanum injectum, Deus sic circumornat, non multo magis vos, exiguæ fidei?

31 Ne igitur anxiemini, dicentes: Quid manducabimus, aut quid bibemus, aut quid circumamiciemur?

32 Omnia enim hæc gentes inquirunt. Novit enim Pater vester cælestis quod opus habetis horum omnium.

33 Quærite autem primùm regnum Dei, & justitiam ejus, & hæc omnia adponentur vobis.

34 Ne igitur anxiemini in cras: nam cras curabit sua ipsius: sufficiens diei malitia sua.

23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you, by taking thought, can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you? O ye of little faith;

31 Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

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23. dans si ton œil est mauvais, tout ton corps sera ténébreux. Si donc la lumière qui est en toi *est* ténèbres, combien seront grandes ces ténèbres!

24. Nul ne peut servir deux maîtres, car ou il haïra l'un, et aimera l'autre, ou il s'attachera à l'un, et méprisera l'autre. Vous ne pouvez servir Dieu et Mammon.

25. C'est pourquoi je vous dis: Ne soyez point en souci de votre vie, de ce que vous mangerez, ou de ce que vous boirez; ni pour votre corps, de quoi vous serez vêtus. La vie n'est-elle pas plus que la nourriture, et le corps plus que le vêtement?

26. Regardez les oiseaux de l'air, car ils ne sèment, ni ne moissonnent, ni n'amassent *rien* dans des greniers, et votre Père céleste les nourrit. N'êtes-vous pas beaucoup plus excellents qu'eux?

27. Et qui est-ce d'entre vous, qui par son souci, puisse ajouter une coudée à sa taille?

28. Et pour ce qui est du vêtement, pourquoi en êtes-vous en souci? Apprenez comment les lis de champs croissent, ils ne travaillent ni ne filent.

29. Cependant, je vous dis, que Salomon même, dans toute sa gloire, n'a point été vêtu comme l'un d'eux.

30. Si donc Dieu revêt ainsi l'herbe des champs, qui est aujourd'hui, et qui demain sera jetée dans le four, ne vous *revêtira-t-il* pas beaucoup plutôt, ô gens de petite foi?

31. Ne soyez donc point en souci, disant: Que mangerons-nous? que boirons-nous? Ou de quoi serons-nous vêtus?

32. Car ce sont les Païens qui recherchent toutes ces choses; et votre Père céleste sait que vous avez besoin de toutes ces choses là.

33. Mais cherchez premièrement le Royaume de Dieu et sa justice, et toutes ces choses vous seront données par dessus.

34. Ne soyez donc point en souci pour le lendemain; car le lendemain aura soin de ce qui le regarde. A chaque jour suffit sa peine.

κεφ. ζ. 7.

1 Μ[illegible], ἵνα μὴ κρι-
θῆτε.

2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ σῷ ὀφθαλμῷ οὐ κατανοεῖς;

4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

5 ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσί, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

9 Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

10 Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;

11 Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

CAPUT VII.

1 NE judicate, ut non judi-
cemini.

2 In quo enim judicio judicaveritis, judicabimini: & in qua mensura mensi fueritis, remetietur vobis.

3 Quid autem vides festucam quæ est in oculo fratris tui: trabem autem quæ in oculo tuo est non animadvertis?

4 Aut quomodo dices fratri tuo: Sine ejiciam festucam de oculo tuo, & ecce trabs in oculo tuo?

5 Hypocrita, ejice primùm trabem de oculo tuo, & tunc intuebris ejicere festucam de oculo fratris tui.

6 Nolite dare sanctum canibus; neque mittatis margaritas vestras ante porcos, ne forte conculcent eas in pedibus suis, & conversi dilacerent vos.

7 Petite, & dabitur vobis: quærite, & invenietis: pulsate, & aperietur vobis.

8 Omnis enim petens accipit: & quærens invenit, & pulsanti aperietur.

9 Aut quis est ex vobis homo, quem si petierit filius suus panem, numquid lapidem dabit ei?

10 Et si piscem petierit, numquid serpentem dabit ei?

11 Si ergo vos cum sitis nequam, nostis bona data dare filiis vestris, quanto magis Pater vester qui in cœlis, dabit bona petentibus se?

12 Omnia ergo quæcumque vultis ut faciant vobis homines, ita & vos facite illis. Hæc enim est Lex & Prophetæ.

CHAPITRE VII.

Fin du Sermon sur la Montagne.

Ne jugez point, afin que vous ne soyez point jugés.

2 Car on vous jugera du même jugement que vous aurez jugé, et on vous mesurera de la même mesure que vous aurez mesuré les autres.

38 Donnez, et on vous donnera; on vous donnera dans le sein une bonne mesure, pressée et secouée, et qui se répandra par dessus.

3 Et pourquoi regardes-tu une paille qui est dans l'œil de ton frère, et ne prends-tu pas garde à la poutre qui est dans ton œil?

4 Ou comment dis-tu à ton frère, Laisse-moi ôter la paille de ton œil, toi qui as une poutre dans le tien?

5 Hypocrite, ôte premièrement la poutre de ton œil, et alors tu verras clair pour ôter la paille de l'œil de ton frère.

6 Ne donnez point les choses saintes aux chiens, et ne jetez point vos perles devant les pourceaux, de peur qu'ils ne les foulent aux pieds, et que, se tournant contre vous, ils ne vous déchirent.

7 Demandez, et on vous donnera; cherchez, et vous trouverez; frappez, et on vous ouvrira.

8 Car quiconque demande, reçoit; celui qui cherche, trouve; et on ouvre à celui qui frappe.

9 Et quel est parmi vous l'homme qui donne une pierre à son fils, quand il lui demande du pain?

10 Et quel autre donne un serpent à son fils, quand il lui demande un poisson?

11 Si donc vous, qui êtes mauvais, savez donner de bonnes choses à vos enfants, combien plus votre Père qui est dans les cieux donnera-t-il des biens à ceux qui les lui demandent.

12 Faites donc à tous les hommes tout ce que vous voulez qu'ils vous fassent; car c'est la Loi et les Prophètes.

JUDGE not, that ye be not judged. *M.*

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. *L. 6*

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? *M.*

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who *is* in heaven give good things to them that ask him?

12 Whatsoever all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 [illegible]

14 Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.

14 Quia angusta porta, & stricta via dicens ad vitam, & pauci sunt inventes eam.

15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

15 Attendite verò à falsis prophetis, quia veniunt ad vos in indumentis ovium, intrinsecùs autem sunt lupi rapaces.

16 Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα;

16 A fructibus eorum agnoscetis eos. Numquid colligunt à spinis uvam, aut de tribulis ficum?

17 Οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.

17 Sic omnis arbor bona fructus bonos facit: at cariosa arbor fructus malos facit.

18 Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

18 Non potest arbor bona fructus malos facere, neque arbor cariosa fructus pulchros facere.

19 Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

19 Omnis arbor non faciens fructum pulchrum, exscinditur, & in ignem injicitur.

20 Ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

20 Itaque ex fructibus eorum agnoscetis eos.

35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

35 Bonus homo de bono thesauro cordis ejicit bona: & malus homo de malo thesauro ejicit mala.

36 Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.

36 Dico autem vobis, quòd omne verbum otiosum quod loquuti fuerint homines, reddent de eo rationem in die judicii.

37 Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

37 Ex enim verbis tuis justificaberis, & ex verbis tuis condemnaberis.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὸν οἶκον αὐτοῦ ἐπὶ τὴν πέτραν·

24 Omnis ergo qui audit meos sermones hos, & facit eos, assimilabo illum viro prudenti, qui ædificavit domum suam super petram.

25 Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

25 Et descendit pluvia & venerunt flumina & flaverunt venti, & procubuerunt domui illi, & non cecidit: fundata erat enim super petram.

13 Enter ye in at the strait gate: M. 7
for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

35 A good man, out of the good M. 12
treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

24 Therefore whosoever hear- M. 7
eth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

13. Entrez par la porte étroite; car la porte large et le chemin spacieux mènent à la perdition, et il y en a beaucoup qui y entrent.

14. Mais la porte étroite, et le chemin étroit mènent à la vie, et il y en a peu qui le trouvent.

15. Gardez-vous des faux Prophètes, qui viennent à vous en habits de brebis, mais qui au dedans sont des loups ravissans.

16. Vous les reconnoîtrez à leurs fruits. Cueille-t-on des raisins sur des épines, ou des figues sur des chardons?

17. Ainsi tout arbre *qui est* bon porte de bons fruits; mais un mauvais arbre porte de mauvais fruits.

18. Un bon arbre ne peut porter de mauvais fruits, ni un mauvais arbre porter de bons fruits.

19. Tout arbre qui ne porte point de bons fruits, est coupé et jeté au feu.

20. Vous les connoîtrez donc à leurs fruits.

21. Ceux qui me disent: Seigneur, Seigneur, n'entreront pas tous au Royaume des cieux; mais celui-là seulement qui fait la volonté de mon Père qui *est* dans les cieux.

22. Plusieurs me diront en ce jour-là: Seigneur, Seigneur, n'avons-nous pas prophétisé en ton nom? N'avons-nous pas chassé les Démons en ton nom? Et n'avons-nous pas fait plusieurs miracles en ton nom?

23. Alors, je leur dirai ouvertement: Je ne vous ai jamais connus. Retirez-vous de moi, vous qui faites métier d'iniquité.

24. Quiconque donc entend ces paroles que je dis, et les met en pratique, je le comparerai à un homme prudent, qui a bâti sa maison sur le roc.

25. Et la pluie est tombée, les torrens se sont débordés, et les vents ont soufflé, et sont venus fondre sur cette maison-là: elle n'est point tombée, car elle étoit fondée sur le roc.

26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὸν οἶκον αὐτοῦ ἐπὶ τὴν ἄμμον·

* 27 καὶ ‡ κατέβη ἡ βροχή, καὶ ἦλθον οἱ ποταμοί, καὶ ‡ ἔπνευσαν οἱ ἄνεμοι, καὶ ‡ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἔπεσε, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. 22. † 2.

Κεφ. η'. S.

1 Κ Ἀπαλθόντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

Καὶ περιῆγε τὰς κώμας κύκλῳ, διδάσκων.

28 Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

29 ‡ Ἄρατε τὸν ‡ ζυγόν μου ἐφ' ὑμᾶς, καὶ ‡ μάθετε ἀπ' ἐμοῦ, ὅτι † πραΰς ‡ εἰμι, καὶ ‡ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ‡ ἀνάπαυσιν ταῖς ‡ ψυχαῖς ὑμῶν.

30 Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. 20. † 2.

36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη

37 καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλός· ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

26 Et omnis audiens mea verba hæc, & non faciens ea, assimilabitur viro stulto, qui ædificavit domum suam super arenam:

27 Et descendit pluvia, & venerunt flumina, & flaverunt venti, & prorumpebant domui illi, & cecidit, & fuit ruina illius magna.

28 Et factum est, quum consummasset Jesus sermones hos, stupebant illum turbæ super doctrina ejus.

29 Erat enim docens eos ut auctoritatem habens, & non sicut Scribæ.

CAPUT VIII.

1 Descendente autem eo de monte, secutæ sunt eum turbæ multæ.

& circuibat vicos in orbem, docens.

28 Venite ad me omnes laborantes, & onerati, & ego recreabo vos.

29 Tollite jugum meum super vos, & discite à me, quia mitis sum, & humilis corde: & invenietis requiem animabus vestris.

30 Nam jugum meum blandum, & onus meum leve est.

36 Rogabat autem quidam illum Pharisæorum, ut manducaret cum illo: Et ingressus in domum Pharisæi, discubuit.

37 Et ecce mulier in civitate, quæ erat peccatrix, cognoscens quod accubuit in domo Pharisæi, afferens alabastrum unguenti:

38 Et stans secus pedes ejus retro, flens, cœpit rigare pedes ejus lachrymis, & capillis capitis sui extergebat. & osculabatur pedes ejus, & ungebat unguento.

26. Mais quiconque entend ces paroles que je dis, et ne les met pas en pratique, sera comparé à un homme insensé, qui a bâti sa maison sur le sable.

27. Et la pluie est tombée, les torrens se sont débordés, et les vents ont soufflé, et sont venus fondre sur cette maison-là; elle est tombée, et sa ruine a été grande.

28. Et quand JESUS eut achevé ces discours, le peuple fut étonné de sa doctrine.

29. Car il les enseignoit comme ayant autorité, et non pas comme les Scribes.

QUAND *Jésus* fut descendu de la montagne; une grande multitude de peuple le suivit.

et il parcouroit les bourgades des environs, en enseignant.

28. Venez à moi, vous tous qui travaillez et chargez, et je vous soulagerai.

29. Chargez-vous de mon joug, et apprenez de moi, que je suis doux et humble de cœur, et vous trouverez le repos de vos ames.

30. Car mon joug est aisé, et mon fardeau est léger.

36. Un Pharisien ayant prié *Jésus* de manger chez lui, il entra dans la maison du Pharisien, et il se mit à table.

37. Et une femme de la ville, qui avoit été de mauvaise vie, ayant su qu'il étoit à table dans la maison du Pharisien, elle y apporta un vase d'albâtre plein d'une liqueur odoriférante.

38. Et se tenant derrière, aux pieds de *Jésus*, elle se mit à pleurer; elle lui arrosoit les pieds de ses larmes, et les essuyoit avec ses cheveux; elle lui baisoit les pieds, et elle les oignoit avec cette liqueur.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: Mt. 7.

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

WHEN he was come down from the mountain, great multitudes followed him. Mt. 8.

6. And he went round about the villages, teaching. Mc. 6.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Mt. 11.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. L. 7.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.

40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι· Διδάσκαλε, εἰπέ.

41 Δύο ‡ χρεοφειλέται ἦσαν † δανιστῇ τινι· ὁ εἷς ‡ ὤφειλε δηνάρια ‡ πεντακόσια, ὁ δὲ ‡ ἕτερος ‡ πεντήκοντα.

42 Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο· Τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει;

43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας.

44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε.

45 * ‡ Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ † διέλιπε ‡ καταφιλοῦσά μου τοὺς πόδας.

46 Ἤλειψε τὴν κεφαλήν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας.

47 Ἕνεκεν οὗ λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

48 Εἶπε δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι.

49 Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησι;

50 Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

39 Videns autem Pharisæus vocans eum, ait in seipso, dicens: Hic si esset Propheta, sciret utique quæ & qualis mulier, quæ tangit eum, quia peccatrix est.

40 Et respondens Jesus, dixit ad illum: Simon, habeo tibi aliquid dicere. Is vero ait: Magister, dic.

41 Duo debitores erant fœneratori cuidam: unus debebat denarios quingentos, at alter quinquaginta.

42 Non habentibus autem illis reddere, ambobus donavit: Quis ergo eorum, dic, plus eum diliget?

43 Respondens autem Simon, dixit: Existimo quod cui plus donavit. Ille autem dixit ei: Recte judicasti.

44 Et conversus ad mulierem, Simoni dixit: Vides hanc mulierem? Intravi tuam in domum, aquam ad pedes meos non dedisti: hæc autem lacrymis rigavit meos pedes, & capillis capitis sui extersit.

45 Osculum mihi non dedisti: hæc autem, ex quo intravi, non cessavit osculans meos pedes.

46 Oleo caput meum non unxisti: hæc autem unguento unxit meos pedes.

47 Propter quod dico tibi, remittuntur ei peccata multa, quoniam dilexit multum: cui autem modicum dimittitur, modicum diligit.

48 Dixit autem illi: Remittuntur tibi peccata.

49 Et cœperunt qui simul accumbebant intra se dicere: Quis hic est, qui & peccata dimittit?

50 Dixit autem mulieri: Fides tua te salvam fecit: vade in pace.

31 Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν.

32 Καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.

33 Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστιν ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου;

34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

35 Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ μου καὶ μήτηρ ἐστί. 4. †. 1.

31 Veniunt igitur fratres & mater ejus: & foris stantes, miserunt ad eum, vocantes eum.

32 Et sedebat turba circum eum: dicebant verò ei: Ecce mater tua, & fratres tui, foris quærunt te.

33 Et respondit eis, dicens: Quæ est mater mea, aut fratres mei?

34 Et circumspiciens circulo circa se sedentes, ait: Ecce mater mea, & fratres mei.

35 Qui enim fecerit voluntatem Dei, hic frater meus, & soror mea, & mater est.

39 Now, when the Pharisee which L. 7.
had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered, and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

31 There came then his brethren Mc 3.
and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

39. Le Pharisien qui l'avoit convié, voyant cela, dit en lui-même : Si cet homme étoit Prophète, il sauroit sans doute qui est cette femme qui le touche, et qu'elle est de mauvaise vie.

40. Alors Jesus prenant la parole, lui dit : Simon, j'ai quelque chose à te dire : et il dit : Maître, dis-la.

41. Un créancier avoit deux débiteurs, dont l'un lui devoit cinq cents deniers, et l'autre cinquante.

42. La comme ils n'avoient pas de quoi payer, il leur quitta à tous deux leur dette. Dis-moi donc lequel des deux l'aimera le plus ?

43. Simon lui répondit : J'estime que c'est celui à qui il a le plus quitté. *Jesus* lui dit : Tu as fort bien jugé.

44. Alors se tournant vers la femme, il dit à Simon : Vois-tu cette femme ? Je suis entré dans ta maison, et tu ne m'as point donné d'eau pour *me laver* les pieds ; mais elle a arrosé mes pieds de larmes, et les a essuyés avec ses cheveux.

45. Tu ne m'as point donné de baiser ; mais elle, depuis qu'elle est entrée, n'a cessé de me baiser les pieds.

46. Tu n'as point oint ma tête d'huile ; mais elle a oint mes pieds d'une huile odoriférante.

31. Ses frères et sa mère arrivèrent donc, et se tenant dehors, ils envoyèrent appeler celui qui étoit au milieu d'eux avec autorité de lui.

32. Et on lui dit : Voilà ta mère et tes frères sont là dehors qui te demandent.

33. Mais il répondit : Qui est ma mère, ou qui sont mes frères ?

34. Et ayant les yeux sur ceux qui étoient autour de lui, il dit : Voilà ma mère et mes frères.

35. Car quiconque fait la volonté de Dieu, celui-là est mon frère, et ma sœur, et ma mère.

17.

Κεφ. ιβ'. ιγ.

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ· Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

* 2 Οὐδὲν δὲ † συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται· ‖ καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

3 Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· ‖ καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, ‖ καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.

* 5 ‡ Ὑποδείξω δὲ ὑμῖν τίνα ‡ φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ‡ ἀποκτεῖναι, ‖ ἐξουσίαν ἔχοντα † ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

6 Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο, ‖ καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ;

* 7 Ἀλλὰ ‖ καὶ αἱ ‡ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ‡ ἠριθμημέναι· μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων ‖ διαφέρετε.

13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

* 14 Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με ‡ κατέστησε ‖ δικαστὴν ἢ † μεριστὴν ἐφ' ὑμᾶς;

15 Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε ‖ καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.

* 16 Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου † εὐφόρησεν ἡ χώρα·

CAPUT XII.

1 IN quibus adcongregatis myriadibus turbæ, ut conculcarent alii alios, cœpit dicere ad discipulos suos primum: Attendite vobis-ipsi à fermento Pharisæorum, quod est hypocrisis.

2 Nihil enim coopertum est, quod non reveletur: & absconditum, quod non scietur.

3 Propter quæ quæ in tenebris dixistis, in lumine audientur: & quod ad aurem loquuti estis in cubiculis, prædicabitur supra domos.

4 Dico autem vobis amicis meis: Ne timeatis ab occidentibus corpus, & post hæc non habentibus abundantius quid facere.

5 Ostendam autem vobis quem timeatis: timete illum post occidere, auctoritatem habentem injicere in gehennam: ita dico vobis, hunc timete.

6 Nonne quinque passeres væneunt assariis duobus, & unus ex illis non est in oblivione coram Deo.

7 Sed & capilli capitis vestri omnes numerati sunt, ne ergo timete: multis passeribus præstatis vos.

13 Ait autem quidam de turba: Magister, dic fratri meo partiri cum me hæreditatem.

14 Ille autem dixit ei: Homo, Quis me constituit judicem aut diviforem super vos?

15 Dixit autem ad illos: Videte & cavete ab avaritia: quia non in redundare cuiquam vita ejus est ex substantia ipsius.

16 Dixit autem similitudinem ad illos, dicens: Hominis cujusdam divitis bene tulit regio.

CHAPITRE XII.

Jésus-Christ instruit ses Disciples de se garder d'hypocrisie, de l'avarice, de s'affliger et d'être peu soigneux de leur salut.

CEPENDANT le peuple s'étant assemblé par milliers, en sorte qu'ils se pressoient les uns les autres, il se mit à dire à ses Disciples: Gardez-vous sur toutes choses du levain des Pharisiens, qui est l'hypocrisie.

2. Car il n'y a rien de caché qui ne doive être découvert, ni rien de secret qui ne doive être connu.

3. Les choses donc que vous aurez dites dans les ténèbres, seront entendues dans la lumière; et ce que vous aurez dit à l'oreille dans les chambres, sera prêché sur les maisons.

4. Je vous dis donc, à vous qui êtes mes amis: Ne craignez point ceux qui tuent le corps, et qui après cela ne peuvent rien faire de plus.

5. Mais je vous montrerai qui vous devez craindre; craignez celui qui, après avoir ôté la vie, a le pouvoir d'envoyer dans la géhenne; oui, je vous le dis; c'est celui-là que vous devez craindre!

6. Ne vend-on pas cinq petits passereaux deux pites? cependant Dieu n'en oublie pas un seul.

7. Et même tous les cheveux de votre tête sont comptés; ne craignez donc point, vous valez plus que beaucoup de passereaux.

13. Alors quelqu'un de la troupe lui dit: Maître, dis à mon frère qu'il partage avec moi notre héritage.

14. Mais *Jésus* lui répondit: O homme! qui est-ce qui m'a établi pour être votre Juge, ou pour faire vos partages?

15. Puis il leur dit: Gardez-vous avec soin de l'avarice; car quoique *les biens* abondent à quelqu'un, il n'a pas la vie par ses biens.

16. Il leur proposa là-dessus cette parabole: Les terres d'un homme riche avoient rapporté avec abondance;

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου.

18 καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου, καὶ τὰ ἀγαθά μου.

19 καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

20 Εἶπε δὲ αὐτῷ ὁ θεός· Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

22 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσησθε.

23 Ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα, τοῦ ἱματισμοῦ.

24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον, οὐδὲ ἀποθήκη· καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

26 Εἰ οὖν οὐτε ἐλάχιστον δύασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

27 Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε, καὶ μὴ μετεωρίζεσθε.

30 Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσι· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.

17 Et ratiocinabatur in ſe-ipſo, dicens: Quid faciam? quia non habeo quo congregabo fructus meos?

18 Et dixit: Hoc faciam: Deſtruam mea horrea, & majora ædificabo, & congregabo illuc omnia nata mea, & bona mea.

19 Et dicam animæ meæ: Anima, habes multa bona ponita in annos plurimos, requieſce, comede, bibe, oblectare.

20 Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt à te: quæ autem parasti, cui erunt?

21 Sic theſaurizans ſibi ipſi, & non in Deum ditescens.

22 Dixit autem ad diſcipulos ſuos: Propter hoc vobis dico: Ne ſolliciti ſitis animæ veſtræ, quid manducetis, neque corpori, quid induamini.

23 Anima plus eſt alimento, & corpus veſtimento.

24 Conſiderate corvos, quia non ſeminant, neque metunt, quibus non eſt cellarium, neque horreum, & Deus alit illos: quanto magis vos præſtatis volucribus?

25 Quis autem ex vobis cogitans ſollicitè poteſt apponere ad ætatem ſuam cubitum unum?

26 Si ergo neque minimum poteſtis, quid de cæteris ſolliciti eſtis?

27 Conſiderate lilia quomodo creſcunt: non laborant, neque nent: Dico autem vobis, Neque Salomon in omni gloria ſua circumamiciebatur ſicut unum iſtorum.

28 Si autem fœnum in agro hodie exiſtens, & cras in clibanum miſſum, Deus ſic circumamicit, quanto magis vos exiguæ fidei?

29 Et vos ne quærite quid manducetis, aut quid bibatis, & ne ſuſpendamini ex ſublimi.

30 Hæc enim omnia gentes mundi quærunt: veſter autem pater ſcit quoniam indigetis his.

17. Et il disoit en lui-même : Que ferai-je ? Car je n'ai pas assez de place pour serrer toute ma récolte.

18. Voici, dit-il, ce que je ferai : j'abattrai mes greniers, et j'en bâtirai de plus grands, et j'y amasserai toute ma récolte et tous mes biens.

19. Puis je dirai à mon ame : Mon ame, tu as beaucoup de biens en réserve pour plusieurs années ; repose-toi, mange, bois, et te réjouis.

20. Mais Dieu lui dit : Insensé, cette même nuit ton ame te sera redemandée ; et ce que tu as amassé, pour qui sera-t-il ?

21. Il en est ainsi de celui qui amasse des biens pour soi-même, et qui n'est point riche en Dieu.

22. Alors il dit à ses Disciples : C'est pourquoi je vous dis, ne soyez point en souci pour votre vie, de ce que vous mangerez ; ni pour votre corps, de quoi vous serez vêtus.

23. La vie est plus que la nourriture, et le corps plus que le vêtement.

24. Considérez les corbeaux ; ils ne sèment ni ne moissonnent, et ils n'ont point de cellier ni de grenier, et *toutefois* Dieu les nourrit ; combien ne valez-vous pas plus que des oiseaux ?

25. Et qui de vous peut par ses inquiétudes ajouter une coudée à sa taille ?

26. Si donc vous ne pouvez pas même faire les plus petites choses, pourquoi vous inquiétez-vous du reste ?

27. Considérez comment les lis croissent ; ils ne travaillent ni ne filent ; cependant je vous dis, que Salomon même, dans toute sa gloire, n'a point été vêtu comme l'un d'eux.

28. Que si Dieu revêt ainsi une herbe qui est aujourd'hui dans les champs, et qui sera demain jetée dans le four, combien plus vous *le fera-t-il*, gens de petite foi !

29. Ne vous mettez donc point en peine de ce que vous mangerez, ou de ce que vous boirez, et n'ayez point l'esprit inquiet.

30. Car ce sont les nations du monde qui recherchent toutes ces choses ; mais votre Père sait que vous en avez besoin.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool! this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life *is* more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon, in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you? O ye of little faith!

29 And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς † βαλλάντια μὴ † παλαιούμενα, θησαυρὸν † ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει.

34 Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι.

36 Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων· ἵνα ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

37 Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς.

38 Καὶ ἐὰν ἐλθὼν ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.

39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἀν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.

40 Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

41 Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

42 Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ † πιστὸς † οἰκονόμος καὶ † φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δοῦναι ἐν † καιρῷ τὸ † σιτομέτριον;

43 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

31 Verumtamen quærite regnum Dei, & hæc omnia adjicientur vobis.

32 Ne time, pusillus grex, quia bene visum est Patri vestro dare vobis regnum.

33 Vendite substantias vestras, & date eleemosynam, facite vobis crumenas non veterascentes, thesaurum non deficientem in cœlis, quo fur non appropriat, neque tinea corrumpit.

34 Ubi enim est thesaurus vester, ibi & cor vestrum erit.

35 Sint renes vestri lumbi præcincti, & lucernæ accensæ.

36 Et vos similes hominibus exspectantibus dominum suum, quando revertatur à nuptiis: ut veniente & pulsante, confestim aperiant ei.

37 Beati servi illi, quos veniens dominus invenerit vigilantes. Amen dico vobis, quod præcinget se, & faciet discumbere illos, & procedens ministrabit illis.

38 Et si venerit in secunda vigilia, & in tertia vigilia venerit, & invenerit ita, beati sunt servi illi.

39 Hoc autem scitote, quoniam si sciret paterfamilias qua hora fur veniret, vigilaret utique, & non utique sineret perfodi domum suam.

40 Et vos igitur estote parati: quia qua hora non putatis, filius hominis venit.

41 Ait autem ei Petrus: Domine, ad nos parabolam hanc dicis, an & ad omnes?

42 Dixit autem Dominus: Quisnam est fidelis dispensator & prudens, quem constituit dominus super familitio suo, ad dandum in tempore tritici mensuram?

43 Beatus servus ille, quem veniens dominus ejus invenerit facientem ita.

31. Mais cherchez plutôt le royaume de Dieu, et toutes ces choses vous seront données par-dessus.

32. Ne crains point, petit troupeau; car il a plu à votre Père de vous donner le Royaume.

33. Vendez ce que vous avez, et *le* donnez *en* aumônes; faites-vous des bourses qui ne s'usent point, un trésor dans les cieux qui ne manque jamais, d'où les voleurs n'approchent point, *et* où la tigne ne gâte rien.

34. Car où est votre trésor, là aussi sera votre cœur.

35. Que vos reins soient ceints, et vos chandelles allumées;

36. Et *soyez* comme ceux qui attendent que leur maître revienne des nôces; afin que quand il viendra et qu'il heurtera *à la porte*, ils lui ouvrent incontinent.

37. Heureux ces serviteurs, que le maître trouvera veillans quand il arrivera! Je vous dis en vérité, qu'il se ceindra, qu'il les fera mettre à table, et qu'il viendra les servir.

38. Que s'il arrive à la seconde, ou à la troisième veille, et qu'il les trouve dans cet état, heureux ces serviteurs-là!

39. Vous savez, que si un père de famille étoit averti à quelle heure un larron doit venir, il veilleroit, et ne laisseroit pas percer sa maison.

40. Vous donc aussi soyez prêts; car le Fils de l'homme viendra à l'heure que vous ne penserez point.

41. Alors Pierre lui dit: Seigneur, est-ce seulement pour nous que tu dis cette parabole, ou est-ce aussi pour tous?

42. Et le Seigneur lui dit: Mais qui est le dispensateur fidèle et prudent, que le maître établira sur ses domestiques, pour leur donner dans le tems la mesure ordinaire de blé?

43. Heureux *est* ce serviteur, que ce maître trouvera faisant ainsi *son devoir*, quand il arrivera!

31 But rather seek ye the kingdom of God: and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning:

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye, therefore, ready also: for the Son of Man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

44 Ἀμήν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν· καὶ ἄρξηται τύπτειν τοὺς παῖδας, καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·

46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς.

48 Ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας· παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν· καὶ τί θέλω εἰ ἤδη ἀνήφθη;

50 Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ;

51 Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

52 Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισί.

53 Διαμερισθήσεται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ τῇ μητρί, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὄμβρος ἔρχεται· καὶ γίνεται οὕτω.

55 Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται.

56 Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπὶ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακήν.

59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς. γν. † 12.

44 Vere dico vobis, quoniam super omnibus fubdantis ipfius conftituet illum.

45 Si autem dixerit fervus ille in corde fuo: Tardat dominus meus venire, & coeperit percutere pueros, & ancillas, edere quoque & bibere & inebriari:

46 Veniet dominus fervi illius in die qua non exfpectat, & in hora qua non cognofcit: & dividet eum, & partem ejus cum infidelibus ponet.

47 Ille autem fervus fciens voluntatem domini fui, & non apparans, neque faciens ad voluntatem ejus, cædetur multis.

48 Qui autem non fciens, faciens autem digna plagis, cædetur paucis: omni autem cui datum eft multum, multum quæretur abeo: & cui dederunt multum, abundantius repofcent eum.

49 Ignem veni mittere in terram, & quid volo nifi ut accendatur?

50 Baptismo autem habeo baptizari, & quomodo coarctor ufque dum perficiatur?

51 Putatis quia pacem veni dare in terram? non dico vobis, fed divifionem.

52 Erunt enim ex hoc jam quinque in domo una divifi, tres adverfus duos, & duo adverfus tres.

53 Dividetur pater filio, & filius patri, mater filiæ, & filia matri, focrus nurui fuæ, & nurus focrui fuæ.

54 Dicebat autem & turbis: Quum videritis nubem orientem ab occidente, ftatim dicitis: Imber venit, & fit ita.

55 Et quum Auftrum flantem, dicitis: quia æftus erit: & fit.

56 Hypocritæ, faciem cæli & terræ noftis probare, at tempus hoc quomodo non probatis?

57 Quid autem & à vobis ipfis non judicatis quod juftum?

58 Quum enim vadis cum adverfario tuo ad principem, in via da operam liberari ab illo: ne forte trahat te ad judicem, & judex te tradat exactori, & exactor jaciat te in carcerem.

59 Dico tibi: Non exies illinc, ufquequo etiam novifsimum minutum reddas.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder,

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it, that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

44. Je vous dis en vérité, qu'il l'établira sur tout ce qu'il a.

45. Mais si ce serviteur dit en lui-même: Mon maître ne viendra pas sitôt; et qu'il se mette à battre les serviteurs et les servantes, à manger, à boire, et à s'enivrer;

46. Le maître de ce serviteur viendra au jour qu'il ne s'y attend pas, et à l'heure qu'il ne sait pas; et il le séparera, et lui donnera sa portion avec les infidèles.

47. Le serviteur qui a connu la volonté de son maître, et qui ne se sera pas tenu prêt, et n'aura pas fait cette volonté, sera battu de plus *de coups*.

48. Mais celui qui ne l'a point connue, et qui a fait des choses dignes de châtiment, sera battu de moins de coups. Et il sera beaucoup redemandé à quiconque il aura été beaucoup donné; et on exigera plus de celui à qui on aura beaucoup confié.

51. Puis il disoit au peuple: Quand vous voyez une nuée qui se lève du côté d'Occident, vous dites d'abord, il va pleuvoir; et cela arrive ainsi.

53. Et quand le vent de Midi souffle, vous dites qu'il fera chaud et cela arrive.

56. Hypocrites, vous savez bien discerner ce qui paroît au ciel et sur la terre; et comment ne discernez-vous pas ce tems-ci?

57. Et pourquoi ne discernez-vous pas aussi vous-mêmes ce qui est juste?

58. Or quand tu vas devant le Magistrat, avec ton adversaire, tâche en chemin de sortir d'affaire avec elle; de peur qu'elle ne te tire devant le Juge, que le Juge ne te livre au Sergent, et que le Sergent ne te mettre en prison.

59. Je te dis que tu ne sortiras point de là, que tu n'ayes payé jusqu'à la dernière obole.

Κεφ. ιγ'. 13.

1 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν τῶν.

2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;

3 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε.

4 Ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ;

5 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε.

6 Ἔλεγε δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν.

7 Εἶπε δὲ πρὸς τὸν † ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ‡ ἔκκοψον αὐτήν· ‡ ἵνατί καὶ τὴν γῆν † κατέργει;

8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω † κόπρια·

9 κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

37 Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἄριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.

40 Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε;

41 Πλὴν τὰ † ἐνόντα δότε ‡ ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἔσται.

CAPUT XIII.

1 ADerant autem quidam in ipso tempore, nuntiantes illi de Galilæis, quorum sanguinem Pilatus miscuit cum sacrificiis eorum.

2 Et respondens Jesus dixit illi: Putatis quod Galilæi hi peccatores præ omnibus Galilæis fuerint, qui talia passi sunt?

3 Non, dico vobis, sed si non pœnitentiam egeritis, omnes similiter peribitis.

4 Vel illi decem & octo, supra quos cecidit turris in Siloam, & occidit eos: putatis quia ipsi debitores fuerint præter omnes homines habitantes in Hierusalem?

5 Non dico vobis, sed si non pœnituerit is, omnes similiter peribitis.

6 Dicebat autem hanc similitudinem: Ficum habebat quidam in vinea sua plantatam, & venit fructum quærens in illa, & non invenit.

7 Dixit autem ad vinitorem: Ecce tres annos venio quærens fructum in ficulnea hac, & non invenio. Excinde illam: ut quid etiam terram occupat?

8 Is autem respondens, dicit illi: Domine, relinque eam & hunc annum, usquedum fodiam circa illam, & mittam stercus.

9 Et si quidem fecerit fructum: si verò non, in futurum excindes eam.

37 In autem loqui, rogavit illum Pharisæus quidam ut prandaret apud se: ingressus autem recubuit.

38 At Pharisæus videns admiratus est, quod non prius ablutus esset ante prandium.

39 Ait autem Dominus ad illum: Nunc vos Pharisæi quod deforis calicis & catini mundatis; quod autem intus vestrum plenum est rapina & malitia.

40 Stulti, nonne faciens quod deforis, & quod dentus fecit?

41 Verumtamen inexistentia date eleëmosynam, & ecce omnia munda vobis sunt.

CHAPITRE XIII

Jésus-Christ exhorte à la pénitence, et entre par la porte étroite.

EN ce même tems, quelques personnes, qui se trouvoient là, rapportèrent à Jésus ce qui étoit arrivé à des Galiléens, dont Pilate avoit mêlé le sang avec celui de leurs sacrifices.

2. Et Jésus répondant, leur dit: Pensez-vous que ces Galiléens fussent plus grands pécheurs que tous les autres Galiléens, parce qu'ils ont souffert ces choses?

3. Non, vous dis-je; mais si vous ne vous amendez, vous périrez tous aussi bien *qu'eux*.

4. Ou, pensez-vous que ces dix-huit *personnes* sur qui la tour de Siloé est tombée, et qu'elle a tuées, fussent plus coupables que tous les habitans de Jérusalem?

5. Non, vous dis-je; mais si vous ne vous amendez, vous périrez tous aussi bien *qu'eux*.

6. Il leur dit aussi cette similitude: Un homme avoit un figuier planté dans sa vigne, et il y vint chercher du fruit, et n'y en trouva point.

7. Et il dit au vigneron: Voici, il y a déjà trois ans que je viens chercher du fruit à ce figuier, et je n'y en trouve point; coupe-le: pourquoi occupe-t-il la terre inutilement?

8. *Le vigneron* lui répondit: Seigneur, laisse-le encore cette année, jusqu'à-ce que je l'aie déchaussé, et que j'y aie mis du fumier.

9. S'il porte du fruit, *à la bonne heure;* sinon, tu le couperas ci-après.

37. Comme il parloit, un Pharisien le pria à dîner chez lui; et *Jésus* y entra, et se mit à table.

38. Mais le Pharisien s'étonna de ce qu'il vit qu'il ne s'étoit pas lavé avant le dîner.

39. Et le Seigneur lui dit: Vous autres Pharisiens, vous nettoyez le dehors de la coupe et du plat, mais au dedans, vous êtes pleins de rapine et de méchanceté.

40. Insensés! celui qui a fait le dehors n'a-t-il pas aussi fait le dedans?

41. Mais plutôt donnez en aumônes ce que vous avez, et toutes choses vous seront pures.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. L. 13

2 And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. L. 11

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools! did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

* 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ † ἄνηθον καὶ πᾶν ‡ λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

43 Οὐαὶ ὑμῖν τοῖς φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

44 Οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ὑμᾶς ὑβρίζεις.

* 46 Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς ‡ νομικοῖς οὐαί, ὅτι † φορτίζετε τοὺς ἀνθρώπους ‡ φορτία ‡ δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ † προσψαύετε τοῖς φορτίοις.

52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

* 53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ φαρισαῖοι ‡ δεινῶς ‡ ἐνέχειν, καὶ † ἀποστοματίζειν αὐτὸν † περὶ ‡ πλειόνων·

* 54 ‡ Ἐνεδρεύοντες αὐτὸν, καὶ ‡ ζητοῦντές † θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ· 45. † 12.

Κεφ. ιγ'. 13.

1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν.

2 Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.

3 Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

4 Καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά.

42 Sed væ vobis Pharisæis, quia decimatis mentham, & rutam, & omne olus, & præteritis judicium & charitatem Dei; hæc oportebat facere, & illa non omittere.

43 Væ vobis Pharisæis, quia diligitis primam fellionem in synagogis, & salutationes in foris.

44 Væ vobis, Scribæ & Pharisæi hypocritæ, quia estis ut monumenta non apparentia, & homines deambulantes supra non sciunt.

45 Respondens autem quidam Legisperitorum ait illi: Magister, hæc dicens & nos notas.

46 Ille autem ait: Et vobis Legisperitis væ, quia oneratis homines oneribus difficulter portabilibus, & ipsi uno digitorum vestrorum non attingitis onera.

52 Væ vobis Legisperitis, quia tulistis clavem scientiæ: ipsi non introistis, & introeuntes prohibuistis.

53 Dicente autem illo hæc ad illos, cœperunt Scribæ & Pharisæi graviter insistere, & interrogare ipsum de multis:

54 Insidiantes ei, & quærentes venari aliquid de ore ejus, ut accusarent eum.

CAPUT XIII.

1 IN verò die illo exiens Jesus de domo, sedebat secundum mare.

2 Et congregatæ sunt ad eum turbæ multæ, ita ut ipse in naviculam ascendens sederet: & omnis turba in littore stabat.

3 Et locutus est eis multa in parabolis, dicens, Ecce exiit seminator seminare.

4 Et in seminare ipsum, hæc quidem ceciderunt secus viam, & venerunt volucres & comederunt ea.

42. Mais malheur à vous, Pharisiens, qui payez la dime de la menthe, de la rue, et de toutes sortes d'herbes, tandis que vous négligez la justice, et l'amour de Dieu! Ce sont là les choses qu'il falloit faire sans néanmoins négliger les autres.

43. Malheur à vous, Pharisiens, qui aimez les premiers rangs dans les Synagogues, et à être salués dans les places publiques!

44. Malheur à vous, Scribes et Pharisiens hypocrites; parce que vous ressemblez aux sepulcres qui ne paroissent point, et les hommes qui marchent dessus n'en savent rien!

45. Alors un des docteurs de la loi prit la parole et lui dit: Maître, en disant ces choses, tu nous outrages aussi.

46. Et Jésus dit: Malheur aussi à vous, docteurs de la loi, parce que vous chargez les hommes de fardeaux qu'ils ne peuvent porter, et vous mêmes n'y touchez pas du bout du doigt!

52. Malheur à vous, docteurs de la loi; parce qu'ayant pris la clef de la connoissance, vous n'y êtes point entrés vous-mêmes, et vous avez encore empêché d'y entrer ceux qui vouloient le faire!

53. Et comme il leur disoit cela, les Scribes et les Pharisiens se mirent à le presser fortement, en le faisant parler sur plusieurs choses;

54. Lui tendant des piéges, et tâchant de tirer quelques choses de sa bouche, pour avoir de quoi l'accuser.

CE même jour, Jesus étant sorti de la maison, s'assit au bord de la mer.

2. Et une grande foule de peuple s'assembla vers lui, en sorte qu'il monta dans une barque. Il s'y assit, et toute la multitude se tenoit sur le rivage.

3. Et il leur dit plusieurs choses par des similitudes, et il leur parla ainsi: Un semeur sortit pour semer.

4. Et comme il semoit, une partie *de la semence* tomba le long du chemin, et les oiseaux vinrent et la mangèrent toute.

42 But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgement and the love of God: these ought ye to have done, and not to leave the other undone. L. 11

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. 12

THE same day went Jesus out of the house, and sat by the sea side. M. 13

2 And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And, when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them

5 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς.

6 Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

7 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά.

8 Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

9 Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

10 Ὅτε δὲ ἐγένετο κατὰμόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.

20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν.

21 Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.

22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων· καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

5 Alia autem ceciderunt in petrosa, ubi non habebant terram multam: & continuò exorta sunt, propter non habere altitudinem terræ.

6 Sole autem orto, æstuaverunt, & propter non habere radicem, exaruerunt.

7 Alia autem ceciderunt in spinas, & insurrexerunt spinæ, & suffocaverunt ea.

8 Alia autem ceciderunt in terram bonam, & dabant fructum, hoc centum, hoc autem sexaginta, hoc autem triginta.

9 Habens aures audire, audiat.

10 Quum autem factus esset solus, interrogaverunt eum qui circa eum cum duodecim parabolam.

18 Vos ergo audite parabolam seminantis.

19 Omnis audientis verbum regni, & non intelligentis, venit malus, & rapit seminatum in corde ejus: hic est qui secus viam seminatus.

20 Qui autem super petrosa seminatus, hic est qui verbum audiens, & continuò cum gaudio sumens illud:

21 Non habet autem radicem in se ipso, sed temporalis est; facta autem tribulatione aut persequutione propter verbum, statim scandalizatur.

22 Qui autem in spinas seminatus, hic est qui verbum audiens, & anxietas seculi istius, & deceptio divitiarum suffocat verbum, & infructuosum fit.

23 Qui verò in terram pulchram seminatus, hic est qui verbum audiens & intelligens: quique fructum fert, & facit, hoc quidem centum, hoc autem sexaginta, hoc verò triginta.

5. L'autre partie tomba sur des endroits pierreux, où elle n'avoit que peu de terre, et elle leva aussitôt, parce qu'elle n'entroit pas profondément dans la terre.

6. Mais le soleil étant levé, elle fut brûlée, et parce qu'elle n'avoit point de racine, elle sécha.

7. L'autre partie tomba parmi des épines, et les épines crûrent, et l'étouffèrent.

8. Et l'autre partie tomba dans une bonne terre, et rapporta du fruit; un grain en rapporta cent, un autre soixante, et un autre trente.

9. Que celui qui a des oreilles pour ouïr, entende.

10. Et quand il fut en particulier, ceux qui étoient autour de lui, avec les douze, *apôtres*, l'interrogèrent touchant le sens de cette parabole.

11. Vous donc, écoutez la similitude du semeur.

19. Lorsqu'un homme entend la parole du Royaume *de Dieu*, et qu'il ne la comprend point, le malin vient, et ravit ce qui est semé dans le cœur; c'est celui qui a reçu la semence le long du chemin.

20. Et celui qui a reçu la semence dans des endroits pierreux, c'est celui qui entend la parole, et qui la reçoit d'abord avec joie;

21. Mais il n'a point de racine en lui-même; c'est pourquoi il n'est que pour un tems; et lorsque l'affliction ou la persécution survient à cause de la parole, il se scandalise aussitôt.

22. Et celui qui a reçu la semence parmi les épines, c'est celui qui entend la parole, mais les soucis de ce monde et la séduction des richesses étouffent la parole, et elle devient infructueuse.

23. Mais celui qui a reçu la semence dans une bonne terre, c'est celui qui entend la parole et qui la comprend, et qui porte du fruit; en sorte qu'un grain en produit cent, un autre soixante, et un autre trente.

5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: Mk. 4.

6 And when the sun was up they were scorched; and, because they had not root, they withered away.

7 And some fell among thorns, and the thorns sprung up and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable. Mk. 4.

18 Hear ye, therefore, the parable of the sower. Mk. 13

19 When any one heareth the word of the kingdom, and understandeth *it* not, *then* cometh the wicked *one*, and catcheth away that which was sown in his heart This is he which received seed by the way *side*.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

21 Καὶ ἔλεγεν αὐτοῖς· Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;

22 Οὐ γάρ ἐστί τι κρυπτὸν ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.

23 Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

21 Et dicebat illis: Nunquid lucerna venit, ut sub modio ponatur, aut sub lecto? nonne ut supra candelabrum imponatur?

22 Non enim est aliquid absconditum, quod non manifestetur: nec factum est occultum, sed ut in palam veniat.

23 Si quis habet aures audire, audiat.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ·

24 Aliam parabolam proposuit illis, dicens: Assimilatum est regnum cœlorum homini seminanti pulchrum semen in agro suo.

25 Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἐσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

26 Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια.

25 In verò dormire homines, venit ejus inimicus, & seminavit zizania in medio tritici, & abiit.

26 Quum autem crevit herba, & fructum fecit, tunc apparuerunt & zizania?

27 Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει τὰ ζιζάνια;

28 Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

27 Accedentes autem servi patris familias dixerunt ei: Domine, nonne pulchrum semen seminasti in tuo agro? Unde ergò habet zizania?

28 Ille verò ait illis: Inimicus homo hoc fecit. At servi dixerunt ei: Vis igitur abeuntes colligamus ea?

29 Ὁ δὲ ἔφη· Οὔ· μήπως συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον·

29 Ille verò ait: Non; ne forte colligentes zizania, eradicetis simul eis triticum.

30 ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ, καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ καῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

30 Sinite crescere utraque usque ad messem: & in tempore messis dicam messoribus, Colligite primum zizania & alligate ea in fasciculos, ad comburendum ea: at triticum congregate in horreum meum.

36 Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

36 Tunc dimittens turbas, venit in domum Jesus: & accesserunt ad eum discipuli ejus, dicentes: Explica nobis parabolam zizaniorum agri.

37 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου.

38 Ὁ δὲ ἀγρός ἐστιν, ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ.

37 Ille verò respondens ait illis: Seminans pulchrum semen, est Filius hominis.

38 At ager est mundus. Verum pulchrum semen, hi sunt filii regni. At zizania, sunt filii mali.

21. Il leur dit encore : Apporte-t-on une chandelle pour la mettre sous un boisseau, ou sous un lit ? N'est-ce pas pour la mettre sur un chandelier ?

22. Car il n'y a rien de secret qui ne doive être manifesté, et il n'y a rien de caché qui ne doive venir en évidence.

23. Si quelqu'un a des oreilles pour entendre, qu'il entende.

24. Jésus leur proposa une autre similitude, en disant : Le Royaume des cieux est semblable à un homme qui avoit semé de bonne semence en son champ.

25. Mais pendant que les hommes dormoient, son ennemi vint, qui sema de l'yvraie parmi le blé, et s'en alla.

26. Et après que la semence eut poussé, et qu'elle eut produit du fruit, l'yvraie parut aussi.

27. Alors les serviteurs du père de famille lui vinrent dire : Seigneur, n'as-tu pas semé de bonne semence dans ton champ ? D'où vient donc qu'il y a de l'yvraie ?

28. Et il leur dit : C'est un ennemi qui a fait cela. Et les serviteurs lui répondirent : Veux-tu donc que nous allions la cueillir ?

29. Et il leur dit : Non, de peur qu'il n'arrive qu'en cueillant l'yvraie vous n'arrachiez le froment en même tems.

30. Laissez-les croître tous deux ensemble, jusqu'à la moisson ; et au tems de la moisson, je dirai aux moissonneurs : Cueillez premièrement l'yvraie, et liez-la en faisceaux pour la brûler, mais assemblez le froment dans mon grenier.

36. Alors *Jésus* ayant renvoyé le peuple, s'en alla à la maison, et ses Disciples étant venus vers lui, lui dirent : Explique-nous la similitude de l'yvraie du champ.

37. Il leur répondit et leur dit : Celui qui sème la bonne semence, c'est le Fils de l'homme.

38. Le champ, c'est le monde. La bonne semence, ce sont les enfans du Royaume. L'yvraie, ce sont les enfans du malin.

39. L'ennemi qui l'a semée, c'est le Diable. La moisson, c'est la fin du monde ; et les moissonneurs, sont les Anges.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? Mc. 4.

22 For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: Mc. 13

25 But, while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of Man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἐστὶ ὁ διάβολος· ὁ δὲ θερισμὸς, συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ, ἄγγελοί εἰσιν.

40 Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

41 Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν.

42 Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκουέτω.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας.

46 Ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ.

48 ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἄγγεια, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

49 Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφορίσουσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων·

50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

51 Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναὶ Κύριε.

52 Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

39 At inimicus feminans e , eſt diabolus. At meſſis, conſummatio ſeculi eſt. At meſſores, angeli ſunt.

40 Sicut ergo colliguntur zizania, & igni comburuntur : ſic erit in conſummatione ſeculi.

41 Mittet Filius hominis angelos ſuos, & colligent de regno ejus omnia ſcandala, & facientes iniquitatem :

42 Et mittent eos in caminum ignis, ibi erit fletus & fremitus dentium.

43 Tunc juſti fulgebunt ſicut ſol in regno Patris eorum. Habens aures audiat.

44 Iterum ſimile eſt regnum cœlorum theſauro abſcondito in agro : quem invenions homo abſcondit, & præ gaudio illius vadit, & univerſa quæ habet vendit, & emit agrum illum.

45 Iterum ſimile eſt regnum cœlorum homini negotiatori, quærenti bonas margaritas :

46 Qui invento uno pretioſo margarita, abiens vendidit omnia quæ habuit, et emit eam.

47 Iterum ſimile eſt regnum cœlorum ſagenæ jactæ in mare, & ex omni genere congenti.

48 Quam, quum impleta eſſet, producentes ſuper littus, & ſedentes, collegerunt bona in vaſa, ſua, at vitioſa foras ejecerunt.

49 Sic erit in conſummatione ſeculi : exibunt angeli, & ſegregabunt malos de medio juſtorum :

50 Et projicient eos in caminum ignis : ibi erit fletus & fremitus dentium.

51 Dicit illis Jeſus : Intellexiſtis hæc omnia ? Dicunt ei, utique Domine.

52 Is autem dixit illis : Propter hoc omnis Scriba doctus in regnum cœlorum, ſimilis eſt homini patrifamilias, qui ejicit de theſauro ſuo nova & vetera.

39. L'ennemi qui l'a semée, c'est le Diable. La moisson c'est la fin du monde; et les moissonneurs, sont les Anges.

40. Comme donc on amasse l'yvraie et qu'on la brûle dans le feu, il en sera de même à la fin du monde.

41. Le Fils de l'homme enverra ses Anges, qui ôteront de son Royaume tous les scandales, et ceux qui font l'iniquité.

42. Et ils les jetteront dans la fournaise ardente; c'est là qu'il y aura des pleurs et des grincemens de dents.

43. Alors les justes luiront comme le soleil, dans le Royaume de leur Père. Que celui qui a des oreilles pour ouïr, entende.

44. Le Royaume des cieux est encore semblable à un trésor caché dans un champ, qu'un homme a trouvé, et qu'il cache; et de la joie qu'il en a, il s'en va, et vend tout ce qu'il a, et achete ce champ-là.

45. Le Royaume des cieux est encore semblable à un marchand qui cherche de belles perles;

46. Et qui ayant trouvé une perle de grand prix, s'en va, et vend tout ce qu'il a, et l'achete.

47. Le Royaume des cieux est encore semblable à un filet, qui étant jeté dans la mer, ramasse toutes sortes de choses;

48. Quand il est rempli, les pêcheurs le tirent sur le rivage; et s'étant assis, ils mettent ce qu'il y a de bon à part dans *leurs* vaisseaux, et ils jettent ce qui ne vaut rien.

49. Il en sera de même à la fin du monde: Les Anges viendront, et sépareront les méchans du milieu des justes.

50. Et ils jetteront *les méchans* dans la fournaise ardente; c'est là qu'il y aura des pleurs et des grincemens de dents.

51. [illegible]

que tout Docteur qui *est bien* instruit dans *ce qui regarde* le Royaume des cieux, est semblable à un père de famille, qui tire de son trésor des choses nouvelles et des choses vieilles.

39 The enemy that sowed them is the devil; the harvest is the end of the world: and the reapers are the angels.

40 As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,

* 27 καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέραν· καὶ ὁ † σπόρος † βλαστᾷ, καὶ † μηκύνηται, ὡς οὐκ οἶδεν αὐτός.

* 28 † Αὐτομάτη γὰρ ἡ γῆ † καρποφορεῖ, πρῶτον χόρτον, † εἶτα † στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.

29 Ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

30 Καὶ ἔλεγε· Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;

31 Ὡς κόκκῳ σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος ὢν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς,

32 καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται μείζων πάντων τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν·

34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, Κύριε.

* 58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ † ἀλώπεκες † φωλεοὺς ἔχουσι, καὶ τὰ † πετεινὰ τοῦ οὐρανοῦ † κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

59 Εἶπε δὲ πρὸς ἕτερον· Ἀκολούθει μοι. Ὁ δὲ εἶπε· κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

60 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

61 Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

* 62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς † ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' † ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

26 Et dicebat: Sic est regnum Dei, quemadmodum si homo jaciat sementem in terram:

27 Et dormiat, & excitetur nocte & die: & semen germinet & augeatur ut nescit ille.

28 Spontanea enim terra fructum fert, primùm herbam, deinde spicam, deinde plenum frumentum in spica.

29 Quum verò ediderit fructus, statim mittit falcem, quoniam adest messis.

30 Et dicebat: Cui assimilabimus regnum Dei? aut in qua parabola comparabimus illud?

31 Sicut granum sinapis, quod, quum seminatum fuerit in terra, minus omnibus seminibus est quæ in terra;

32 Et quum seminatum fuerit, ascendit, & fit omnibus oleribus major, & facit ramos magnos, ita ut possint sub umbra ejus volatilia cæli nidulari.

33 Et talibus parabolis multis loquebatur eis sermonem prout poterant audire.

34 Sine autem parabola non loquebatur eis: privatim autem discipulis suis solvebat omnia.

57 Factum est autem ambulantibus illis in via, dixit quidam ad illum: Sequar te quocumque abieris, Domine.

58 Et dixit illi Jesus: Vulpes foveas habent, & volucres cæli nidos: verum filius hominis non habet ubi caput reclinet.

59 Ait autem ad alterum: Sequere me. Ille autem dixit: Domine, permitte mihi abeunti primùm sepelire patrem meum.

60 Dixit autem ei Jesus: Sine mortuos sepelire suos mortuos: tu autem abiens annuncia regnum Dei.

61 Ait autem & alter: Sequar te, Domine: primùm autem permitte mihi renuntiare his qui ad domum meam.

62 Ait autem ad illum Jesus: Nemo immittens manum suam ad aratrum, & respiciens in quæ retro, aptus est ad regnum Dei.

26. Il dit encore : Il en est du Royaume de Dieu, comme si un homme avoit jeté de la semence en terre ;

27. Soit qu'il dorme ou qu'il se lève, la nuit ou le jour, la semence germe et croît sans qu'il sache comment.

28. Car la terre produit d'elle-même, premièrement, l'herbe, ensuite l'épi, et puis le grain tout formé dans l'épi.

29. Et quand le fruit est dans sa maturité, on y met aussitôt la faucille, parce que la moisson est prête.

30. Il disoit encore : A quoi comparerons-nous le Royaume de Dieu, ou par quelle similitude le représenterons-nous ?

31. *Il en est* comme du grain de moutarde, lequel, lorsqu'on le sème, est la plus petite de toutes les semences *que l'on jette* en terre.

32. Mais après qu'on l'a semé, il monte et devient plus grand que tous les *autres* légumes, et pousse de grandes branches ; de sorte que les oiseaux du ciel peuvent demeurer sous son ombre.

33. Il leur annonçoit ainsi la parole par plusieurs similitudes de cette sorte, selon qu'ils étoient capables de l'entendre.

34. Et il ne leur parloit point sans similitudes ; mais lorsqu'il étoit en particulier, il expliquoit tout à ses Disciples.

35. Et comme ils étoient en chemin, un homme lui dit : Je te suivrai, Seigneur, par tout où tu iras.

36. Mais Jésus lui répondit : Les renards ont des tanières, et les oiseaux du ciel ont des nids, mais le Fils de l'homme n'a pas où reposer sa tête.

37. Il dit à un autre : Suis-moi. Et il lui répondit : Seigneur, permets que j'aille auparavant ensevelir mon père.

38. Jésus lui dit : Laisse les morts ensevelir leurs morts, mais toi, va et annonce le Règne de Dieu.

39. Un autre lui dit : Je te suivrai, Seigneur ; mais permets-moi de prendre auparavant congé de ceux qui sont dans ma maison.

40. Mais Jésus lui répondit : Celui qui met la main à la charrue, et regarde derrière lui, n'est point propre pour le Royaume de Dieu.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And it came to pass that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

36 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head.

37 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

38 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

39 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

40 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

29 Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἁμαρτωλῶν συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ.

30 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐγόγγυζον αὐτοῦ ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;

31 Καὶ ἀκούσας ὁ Ἰησοῦς, λέγει αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

36 Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

38 Ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον· καὶ ἀμφότερα συντηροῦνται.

53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

54 Καὶ ἐλθὼν εἰς τὴν † πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη, καὶ αἱ δυνάμεις;

55 Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας;

56 Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν

27 Et post hæc exiit, & conspexit publicanum nomine, Levin, sedentem ad telonium, & ait illi: Sequere me.

28 Et relinquens omnia, surgens secutus est eum.

29 Et fecit convivium magnum Levis ei in domo sua: & multi publicani & peccatores simul discumbebant Jesu, & discipulis ejus: erant enim multi, & sequebantur eum.

30 Et Scribæ & Pharisæi videntes eum edentem cum publicanis & peccatoribus, dicebant discipulis ejus: Quid, quod cum publicanis & peccatoribus manducat & bibit?

31 Et audiens Jesus, ait illis: Non usum habent valentes medico sed male habentes, non veni vocare justos, sed peccatores ad pœnitentiam.

36 Dicebat autem & similitudinem ad illos: Quia nemo adjectionem vestimenti novi adjicit ad vestimentum vetus: si vero non, & novum scindit, & veteri non convenit commissura à novo.

37 Et nemo conjicit vinum novum in utres veteres: si autem non, rumpet novum vinum utres, & ipsum effundetur, & utres peribunt.

38 Sed vinum novum in utres novos injiciendum, & utraque conservantur.

53 Et factum est, quum consummasset Jesus parabolas istas, transiit inde.

54 Et veniens in patriam suam docebat eos in synagoga eorum, ita ut obstupefieri ipsos, & dicere: Unde huic sapientia hæc, & efficacitates?

55 Nonne hic est fabri filius? Nonne mater ejus dicitur Maria, & fratres ejus Jacobus, & Joses, & Simon, & Judas?

56 Et sorores ejus, nonne omnes apud nos sunt? unde ergo

27. Après cela il sortit, et il vit un péager nommé Lévi, assis au bureau des impôts, et il lui dit : Suis-moi.

28. Et lui, quittant tout, se leva et le suivit.

29. Et Lévi lui fit un grand festin dans sa maison, où il se trouva plusieurs péagers et gens de mauvaise vie qui se mirent aussi à table avec lui et ses Disciples ; car il y en avait beaucoup qui l'accompagnaient.

30. Et les Scribes et les Pharisiens, voyant qu'il mangeait avec des péagers et des gens de mauvaise vie, disaient à ses Disciples : Pourquoi votre Maître mange-t-il et boit-il avec les péagers et les gens de mauvaise vie ?

31. Et Jésus ayant ouï *cela*, leur dit : Ce ne sont pas ceux qui sont en santé qui ont besoin de Médecin, mais ce sont ceux qui se portent mal. Je suis venu appeler à la repentance, non les justes, mais les pécheurs.

36. Il leur dit aussi une similitude : Personne ne met une pièce d'un habit neuf à un vieux habit, autrement ce qui est neuf déchirerait, et la pièce du drap neuf ne convient point au vieux.

37. Personne aussi ne met le vin nouveau dans de vieux vaisseaux ; autrement le vin nouveau romprait les vaisseaux, et se répandrait, et les vaisseaux seraient perdus.

38. Mais le vin nouveau doit être mis dans des vaisseaux neufs, et ainsi tous les deux se conservent.

39. Et il arriva que quand Jésus eut achevé ces similitudes, il se retira de *ce lieu-là*.

1. Et étant venu en sa patrie, il les enseignait dans leur synagogue ; de sorte qu'ils étaient étonnés, et qu'ils disaient : D'où vient-il à cet homme cette sagesse et ces miracles ?

3. N'est-ce pas le fils du charpentier ? sa mère ne s'appelle-t-elle pas Marie, et ses frères, Jaques, Joses, Simon et Jude ?

56. Et ses sœurs ne sont-elles pas toutes parmi nous ? D'où lui

27 And after these things, he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. L. 5.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. L. 15.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? Mk. 2.

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. L. 5.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence. Mk. 13

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath

ὑτε ταῦτα πάντα ;

57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς. Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

1 Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

2 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο· καὶ

huic illa omnia ?

57 Et scandalizabantur in eo. At Jesus dixit eis : non est Propheta inhonoratus, si non in patria sua, & in domo sua.

58 Et non fecit ibi virtutes multas propter incredulitatem eorum.

1 Et circuibat castella in circuitu docens.

2 Et advocat duodecim : & cœpit eos mittere duos duos, &

δυνάμεως τῶν πνευμάτων τῶν ἀκαθάρτων,

3 καὶ παρήγγειλεν αὐτοῖς ἵνα μὴ αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν,

4 ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσασθαι δύο χιτῶνας.

5 Καὶ ἔλεγεν αὐτοῖς. Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

6 Καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

7 Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοῶσιν·

8 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

9 Καὶ ἤκουσεν Ἡρῴδης ὁ βασιλεύς· φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ· καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἐγήγερται, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

10 Ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν.

11 Ἀκούσας δὲ ὁ Ἡρῴδης ἔλεγεν ὅτι Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.

12 Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

13 Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ ὅτι Οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

14 Ἡρῳδιὰς δὲ ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι καὶ οὐκ ἠδύνατο·

15 ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν.

16 Καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,

17 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος καὶ ὀρχησαμένης καὶ ἀρεσάσης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ. Αἴτησόν με ὃ ἐὰν θέλῃς καὶ δώσω σοι·

18 καὶ ὤμοσεν αὐτῇ πολλὰ ὅτι Ὃ ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσους τῆς βασιλείας μου.

19 Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς. Τί αἰτήσωμαι ; Ἡ δὲ εἶπε. Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.

20 Καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα. Θέλω ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

21 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.

22 Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεγκεῖν τὴν κεφαλὴν αὐτοῦ· ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ,

23 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

24 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

25 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

26 Καὶ εἶπεν πρὸς αὐτούς. Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

27 Καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.

28 Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.

29 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

30 Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι Ἔρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή·

31 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.

32 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς. Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ. Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν ;

33 Ὁ δὲ λέγει αὐτοῖς. Πόσους ἔχετε ἄρτους ; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσιν. Πέντε καὶ δύο ἰχθύας.

34 Καὶ ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

35 Καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα.

36 Καὶ κατέβησαν εἰς τὸν αἰγιαλὸν καὶ ἐθεώρουν τὸν ὄχλον πολύν, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

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64 Καὶ κατέβησαν εἰς τὸν αἰγιαλὸν καὶ ἐθεώρουν τὸν ὄχλον πολύν, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

65 Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι Ἔρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή·

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vicnment donc toutes ces choses?
57. De sorte qu'ils se scandalisoient de lui. Mais Jesus leur dit: Un Prophète n'est mépriſé que dans son pays et dans sa maison.
58. Et il ne fit là que peu de miracles, à cause de leur incrédulité.

this *man* all these things?
57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
58 And he did not many mighty works there because of their unbelief.

IX. 36. Et voyant la multitude de peuple, il fut ému de compassion envers eux, de ce qu'ils étoient dispersés et errans, comme des brebis qui n'ont point de berger.
7. Alors il appela les douze, et il commença à les envoyer deux à deux,
il leur donna ses ordres, en disant: N'allez point vers les Gentils, et n'entrez dans aucune ville des Samaritains.
6. Mais allez plutôt aux brebis de la Maison d'Israël, qui sont perdues.
9. Ne prenez ni or, ni argent, ni monnoie dans vos ceintures;

IX. 36 But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
7 And he calleth *unto him* the twelve, and began to send them forth by two and two;
and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
6 But go rather to the lost sheep of the house of Israel.
9 Provide neither gold, nor silver, nor brass in your purses;

10. Ni sac pour le voyage, ni deux habits, ni souliers, ni bâton: car l'ouvrier est digne de sa nourriture.
11. Et dans quelque ville ou *dans quelque* bourgade que vous entriez, informez-vous qui est digne *de vous recevoir*, et demeurez-y, jusqu'à-ce que vous partiez *de ce lieu-là*.
12. Et quand vous entrerez dans quelque maison, saluez-la.
13. Et si la maison en est digne, que votre paix vienne sur elle; mais si elle n'en est pas digne, que votre paix retourne à vous.
14. Et par-tout où l'on ne vous recevra pas, et où l'on n'écoutera pas vos paroles, en sortant de cette maison ou de cette ville, secouez la poussière de vos pieds.
15. Je vous dis en vérité, que Sodome et Gomorrhe seront traitées moins rigoureusement au jour du jugement, que cette ville-là.
16. Voici, je vous envoie comme des brebis au milieu des loups; soyez donc prudens comme des serpens, et simples comme des colombes.
17. Mais donnez-vous garde des hommes, car ils vous livreront aux Tribunaux, et ils vous *feront fouetter* dans leurs assemblées.

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
12 And when ye come into an house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.
16 Behold, I send you forth as sheep in the midst of wolves: be ye, therefore, wise as serpents, and harmless as doves.
17 But beware of men: for they will deliver you up to the councils, and they will scourge you

18 Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

21 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην·

26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.

27 Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

28 Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι. φοβεῖσθε δὲ μᾶλλον τὸν δυάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

* 29 Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται, καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν, ‡ ἄνευ τοῦ πατρὸς ὑμῶν;

30 Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσί.

31 Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

12 Καὶ ἐξελθόντες ἐκήρυσσον, ἵνα μετανοήσωσι·

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν.

Κεφ. ζ'. 7.

1 ΚΑΙ' περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

Κεφ. ζ'. 7.

1 ΚΑΙ' συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων.

* 2 Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ † κοιναῖς χερσὶ (τοῦτ' ἔστιν ‡ ἀνίπτοις) ἐσθίοντας ἄρτους. † ἐμέμψαντο.

3 (Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ‡ ἐὰν μὴ † πυγμῇ † νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων.

18 Et ad præsides autem & reges agemini propter me, in testimonium illis, & gentibus.

23 Quum autem insequentur vos in civitate ista, fugite in aliam.

26 Ne ergo timueritis eos. Nihil enim est occultum, quod non revelabitur, & abditum, quod non scietur.

27 Quod dico vobis in tenebris, dicite in lumine: & quod in aurem auditis, prædicate super domos.

28 Et ne timeatis ab occidentibus corpus, at animam non valentibus occidere: timete autem magis potentem & animam & corpus perdere in gehenna.

29 Nonne duo passeres asse vænecunt? & unus ex illis non cadet super terram, sine Patre vestro.

30 Vestri autem & capilli capitis omnes numerati sunt.

31 Ne ergo timeatis: multis passeribus præstatis vos.

12 Et exeuntes prædicabant ut pœniterent.

30 Et coguntur Apostoli ad Jesum, & renuntiaverunt ei omnia, & quanta egerant & quanta docuerant.

CAPUT VII.

1 ET ambulabat Jesus post hæc in Galilæa: non enim volebat in Judæa ambulare, quia quærebant eum Judæi interficere.

CAPUT VII.

1 ET conveniunt ad eum Pharisæi, & quidam Scribarum venientes ab Hierosolymis.

2 Et videntes quosdam discipulorum ejus communibus manibus (hoc est, illotis) edentes panes, incusarunt.

3 Nam Pharisæi & omnes Judæi, si non pugillatim laverint manus, non manducant, tenentes traditionem seniorum:

18. Et vous serez menés devant les Gouverneurs, et devant les Rois, à cause de moi, pour me rendre témoignage devant eux et devant les nations.

23. Or, quand ils vous persécuteront dans une ville, fuyez dans une autre:

26. Ne les craignez donc point; car il n'y a rien de caché qui ne doive être découvert, ni rien de secret qui ne doive être connu.

27. Ce que je vous dis dans les ténèbres, dites-le dans la lumière; et ce que je vous dis à l'oreille, prêchez-le sur le haut des maisons.

28. Et ne craignez point ceux qui tuent le corps, et qui ne peuvent tuer l'ame; mais craignez plutôt celui qui peut perdre et l'ame et le corps dans la géhenne.

29. Deux passereaux ne se vendent-ils pas un sou? Et néanmoins il n'en tombe pas un seul à terre sans *la permission de* votre Père.

30. Les cheveux même de votre tête sont tous comptés.

31. Ne craignez donc rien; vous valez mieux que beaucoup de passereaux.

12. Etant donc partis, ils prêchèrent qu'on s'amendât.

30. Et les Apôtres se rassemblèrent auprès de Jésus, et lui racontèrent tout ce qu'ils avoient fait, et tout ce qu'ils avoient enseigné.

Après ces choses, Jésus se tenoit en Galilée; car il ne vouloit pas demeurer dans la Judée, parce que les Juifs cherchoient à le faire mourir.

Alors des Pharisiens et quelques Scribes, qui étoient venus de Jérusalem, s'assemblèrent vers *Jésus*

1. Le voyant que quelques-uns de ses Disciples prenoient leurs repas avec des mains souillées, c'est-à-dire qu'ils n'avoient pas lavées, ils les en blâmèrent.

3. Car les Pharisiens et tous les Juifs ne mangent point sans se laver les mains jusqu'au coude, gardant en cela la tradition des anciens;

in their synagogues:

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

23 But when they persecute you in this city, flee ye into another:

26 Fear them not, therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not, therefore, ye are of more value than many sparrows.

12 And they went out, and preached that men should repent. Mk. 6

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. J. 7.

THEN came together unto him, the Pharisees, and certain of the scribes, which came from Jerusalem. Mk. 7

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

* 4 Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· ᾗ ἄλλα πολλά ἐστιν, ἃ ἔστι παρέλαβον κρατεῖν, † βαπτισμοὺς † ποτηρίων ᾗ † ξεστῶν ᾗ ‡ χαλκίων ᾗ † κλινῶν.)

5 Ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι ᾗ οἱ Γραμματεῖς· Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον;

14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον. ἔλεγεν αὐτοῖς· Ἀκούετέ μου πάντες ᾗ συνίετε.

15 Οὐδέν ἐστιν ἐξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτὸν κοινῶσαι ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον.

16 Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

18 Καὶ λέγει αὐτοῖς· Οὕτω ᾗ ὑμεῖς ἀσύνετοί ἐστε; ᾗ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, ᾗ δύναται αὐτὸν κοινῶσαι;

* 19 Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· ᾗ εἰς τὸν † ἀφεδρῶνα ‡ ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.

20 Ἔλεγε δέ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

21 Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι,

* 22 ‡ Κλοπαὶ, † πλεονεξίαι, ‡ πονηρίαι, † δόλος, † ἀσέλγεια, ὀφθαλμὸς πονηρὸς, † βλασφημία, ‡ ὑπερηφανία, † ἀφροσύνη.

23 Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, ᾗ κοινοῖ τὸν ἄνθρωπον.

* 24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ † μεθόρια Τύρου ᾗ Σιδῶνος ᾗ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι· ᾗ οὐκ ἠδυνήθη † λαθεῖν.

4 Et à foro, ſi non baptizentur, non comedunt: & alia multa ſunt, quæ aſſumpſerunt tenere, lotiones poculorum & ſextariorum, & æramentorum & lectorum.

5 Deinde interrogant eum Phariſæi & Scribæ: Quare diſcipuli tui non ambulant juxta traditionem ſeniorum, ſed illotis manibus manducant panem?

14 Et advocans omnem turbam, dicebat illis: Audite me omnes, & intelligite:

15 Nihil eſt extra hominem introiens in eum, quod poteſt eum communicare: ſed exeuntia ab eo, illa ſunt communicantia hominem.

16 Si quis habet aures ad audiendum, audiat.

17 Et quum introiſſet in domum à turba, interrogabant eum diſcipuli ejus de parabola.

18 Et ait illis: Sic & vos imprudentes eſtis? Non conſideratis, quia omne extrinſecùs introiens in hominem, non poteſt eum communicare?

19 Quia non intrat ejus in cor, ſed in ventrem, & in ſeceſſum exit: purgans omnes eſcas.

20 Dicebat autem, quod ex homine egreſſum, illud communicat hominem.

21 Intus enim, de corde hominum ratiocinationes malæ egrediuntur, adulteria, fornicationes, cædes,

22 Furta, avaritiæ, malitiæ, dolus, laſcivia, oculus malus, blaſphemia, ſuperbia, amentia.

23 Omnia hæc mala ab intus egrediuntur, & communicant hominem.

24 Et inde ſurgens, abiit in confinia Tyri & Sidonis: & ingreſſus in domum, neminem voluit ſcire, & non potuit latere.

4. Et lorsqu'ils reviennent des places publiques, ils ne mangent point non plus sans s'être lavés. Il y a aussi beaucoup d'autres choses qu'ils ont reçues pour les observer, comme de laver les coupes, les pots, les vaisseaux d'airain, et les lits.

5. Là dessus les Pharisiens et les Scribes lui demandèrent: D'où vient que tes Disciples ne suivent pas la tradition des anciens, et qu'ils prennent leur repas sans se laver les mains?

14. Alors ayant appelé toute la multitude, il leur dit: Ecoutez-moi tous, et comprenez-ceci:

15. Rien de ce qui est hors de l'homme, et qui entre dans lui, ne le peut souiller; mais ce qui sort de lui, voilà ce qui souille l'homme.

16. Si quelqu'un a des oreilles pour entendre, qu'il entende.

17. Quand il fut entré dans la maison, *après s'être retiré* d'avec la multitude, ses Disciples l'interrogèrent sur cette parabole.

18. Et il leur dit: Etes-vous aussi sans intelligence? Ne comprenez-vous pas, que rien de ce qui entre de dehors dans l'homme ne le peut souiller?

19. Parce que cela n'entre pas dans son cœur, mais qu'il va au ventre; et qu'il sort aux lieux secrets, avec tout ce que les alimens ont d'impur?

20. Il leur disoit donc: Ce qui sort de l'homme, c'est ce qui souille l'homme.

21. Car du dedans du cœur des hommes, sortent les mauvaises pensées, les adultères, les fornications, les meurtres.

22. Les larcins, les mauvais moyens, pour avoir le bien d'autrui, les méchancetés, la fraude, l'impudicité, l'œil envieux, la médisance, la fierté, la folie.

23. Tous ces vices sortent du dedans, et souillent l'homme.

24. Puis étant parti de là, il s'en alla aux frontières de Tyr et de Sidon; et étant entré dans une maison, il ne vouloit pas que personne le sût; mais il ne put être

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, and of brasen vessels, and tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

14 And, when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And, when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

Κεφ. ιη'. 18.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,

3 Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε, καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4 Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

8 Εἰ δὲ ἡ χείρ σου, ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα, βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

12 Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφεὶς τὰ ἐνενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς, ζητεῖ τὸ πλανώμενον;

13 Καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενηκονταεννέα, τοῖς μὴ πεπλανημένοις.

14 Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρός ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.

15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε, καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου· ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.

CAPUT XVIII.

1 IN illa hora accesserunt discipuli Jesu, dicentes: Quisnam major est in regno cælorum?

2 Et advocans Jesus puerulum, statuit eum in medio eorum.

3 Et dixit: Amen dico vobis, si non conversi fueritis, & efficiamini sicut pueruli, nequaquam intrabitis in regnum cælorum.

4 Quicumque ergo humiliaverit seipsum ut puerulus iste, hic est major in regno cælorum.

7 Væ mundo à scandalis: Necesse enim est venire scandala: verumtamen væ homini illi, per quem scandalum venit.

8 Si autem manus tua, vel pes tuus scandalizat te, abscinde ea, & jace abs te: pulchrum tibi est ingredi ad vitam claudum vel mancum, quam duas manus vel duos pedes habentem, jaci in ignem æternum.

9 Et si oculus tuus scandalizat te, erue eum, & jace abs te; pulchrum tibi est unoculum in vitam intrare, quam duos oculos habentem jaci in gehennam ignis.

12 Quid vobis videtur? fuerint alicui homini centum oves, & erraverit una ex eis: nonne relinquens nonaginta novem, in montes vadens quærit errantem?

13 Et si fiat invenire eam, amen dico vobis, quia gaudet super ea magis, quam super nonaginta, novem non aberrantibus.

14 Sic non est voluntas antè Patrem vestrum qui in cælis, ut pereat unus parvulorum horum.

15 Si autem peccaverit in te frater tuus, vade, & corripe eum inter te & ipsum solum: Si te audierit, lucratus es fratrem tuum.

EN cette même heure là, les Disciples vinrent à Jésus, et lui dirent : Qui est le plus grand dans le Royaume des cieux ?

2. Et Jésus ayant fait venir un enfant, le mit au milieu d'eux,

3. Et dit : Je vous le dis en vérité, que si vous n'êtes changés, et si vous ne devenez comme des enfans, vous n'entrerez point dans le Royaume des cieux.

4. C'est pourquoi, quiconque s'humiliera soi-même, comme cet enfant, celui-là est le plus grand dans le Royaume des cieux.

7. Malheur au monde à cause des scandales ; car il est nécessaire qu'il arrive des scandales ; mais malheur à l'homme par qui le scandale arrive !

8. Que si ta main ou ton pied te fait tomber *dans le péché*, coupe-les, et jette-les loin de toi ; car il vaut mieux que tu entres boiteux ou manchot dans la vie, que d'avoir deux pieds ou deux mains, et d'être jeté dans le feu éternel.

9. Et si ton œil te fait tomber *dans le péché*, arrache-le, et jette-le loin de toi ; car il vaut mieux que tu entres dans la vie n'ayant qu'un œil, que d'avoir deux yeux, et d'être jeté dans la géhenne du feu.

12. Que vous en semble ? Si un homme a cent brebis, et qu'il y en ait une égarée, ne laisse-t-il pas les quatre-vingt-dix-neuf, pour s'en aller par les montagnes chercher celle qui s'est égarée ?

13. Et s'il arrive qu'il la trouve, je vous dis en vérité, qu'il en a plus de joie, que des quatre-vingt-dix-neuf qui ne sont point égarées.

14. Ainsi la volonté de votre Père qui *est* aux cieux, n'est pas qu'aucun de ces petits périsse.

15. Si ton frère a péché contre toi, va, et reprend-le entre toi et lui seul ; s'il t'écoute, tu auras gagné ton frère.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? M 18.

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee,

16 Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.

16 Si autem non audierit, assume cum te adhuc unum vel duos: ut in ore duorum testium vel trium stet omne verbum.

17 Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοὶ ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

17 Si autem neglexerit eos, dic ecclesiæ: si autem & ecclesiam neglexerit, sit tibi sicut ethnicus & publicanus.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν· Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

21 Tunc accedens ad eum Petrus, dixit: Domine, quoties peccabit in me frater meus, & dimittam ei? usque septies?

22 Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.

22 Dicit illi Jesus: Non dico tibi, usque septies, sed usque septuagies septem.

23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

23 Propter hoc assimilatum est regnum cælorum homini regi, qui voluit conferre rationem cum servis suis.

24 Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.

24 Incipiente verò ipso conferre, oblatus est ei unus debitor decies mille talentorum.

25 Μὴ ἐχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

25 Non habente autem illo reddere, jussit eum dominus ejus venundari, & uxorem ejus, & filios, & omnia quæ habebat, & reddi.

26 Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω.

26 Procidens autem servus adorabat eum, dicens: Domine, longanimis esto erga me, & omnia tibi reddam.

27 Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

27 Commotus viscéribus autem dominus servi illius, absolvit eum, & mutuum dimisit ei.

28 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος, εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων· Ἀπόδος μοι, εἴ τι ὀφείλεις.

28 Egressus autem servus ille, invenit unum conservorum suorum, qui debebat ei centum denarios: & apprehendens eum suffocabat, dicens: Redde mihi quod debes.

29 Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

29 Procidens ergo conservus ejus ad pedes ejus, rogabat eum, dicens: Longanimis esto in me, & omnia reddam tibi.

30 Ὁ δὲ οὐκ ἤθελεν· ἀλλ' ἀπελθὼν, ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον.

30 Ille autem noluit: sed abiens conjecit eum in custodiam, donec redderet debitum.

thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant, therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

16. Mais s'il ne t'écoute pas, prends avec toi encore une ou deux *personnes*, afin que tout soit confirmé sur la parole de deux ou de trois témoins.

17. Que s'il ne daigne pas les écouter, dis-le à l'Église; et s'il ne daigne pas écouter l'Église, regarde-le comme un païen et un publicain.

21. Alors Pierre s'étant approché, lui dit: Seigneur, combien de fois pardonnerai-je à mon frère, lorsqu'il m'aura offensé, jusques à sept fois?

22. Jésus lui *répondit*: Je ne te dis pas jusques à sept fois, mais jusques à septante fois sept fois.

23. C'est pourquoi le Royaume des cieux est comparé à un Roi qui voulut faire compte avec ses serviteurs.

24. Quand il eut commencé à compter, on lui en présenta un qui devoit dix mille talents.

25. Et parce qu'il n'avoit pas de quoi payer, son Maître commanda qu'il fût vendu, lui, sa femme et ses enfans, et tout ce qu'il avoit, afin que la dette fût payée.

26. Et ce serviteur se jetant à terre, le supplioit, en lui disant: Seigneur, aie patience envers moi, et je te paierai tout.

27. Alors le Maître de ce serviteur, ému de compassion, le laissa aller, et lui quitta la dette.

28. Mais ce serviteur étant sorti, rencontra un de ses compagnons de service qui lui devoit cent deniers; et l'ayant saisi, il l'étranglioit, en lui disant: Paie-moi ce que tu me dois.

29. Et son compagnon de service se jetant à ses pieds, le supplioit, en lui disant: Aie patience envers moi, et je te paierai tout.

30. Mais il n'en voulut rien faire, et s'en étant allé, il le fit mettre en prison, jusqu'à ce qu'il eût payé la dette.

* 31 Ἰδόντες δὲ οἱ ‡ σύνδουλοι αὐτῶ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες † δεδηλώκασι τῷ ‡ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

33 Οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγώ σε ἠλέησα;

* 34 Καὶ † ὀργισθεὶς ὁ κύριος αὐτοῦ ‡ παρέδωκεν αὐτὸν τοῖς † βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.

35 Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν. 19, † 5.

Κεφ. ι'. 10.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

2 Ἔλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

* 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς † ἄρνας ἐν ‡ μέσῳ † λύκων.

4 Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

6 Καὶ ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

8 Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν.

31 Videntes autem conservi ejus facta, contristati sunt valde: & venientes declaraverunt domino suo omnia facta.

32 Tunc advocans illum dominus suus dicit illi: Serve nequam, omne debitum illud dimisi tibi, quoniam advocasti me.

33 Nonne oportuit & te misereri conservi tui, sicut & ego tui misertus sum?

34 Et iratus dominus ejus tradidit eum tortoribus, quoad usque redderet universum debitum ei.

35 Sic & Pater meus cœlestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris lapsus eorum.

CAPUT X.

1 POST autem hæc designavit Dominus & alios septuaginta, & misit illos per binos ante faciem suam, in omnem civitatem & locum quo futurus erat ipse venire.

2 Dicebat igitur ad illos: Ipsa quidem messis multa, at operarii pauci: rogate ergo dominum messis, ut emittat operarios in messem suam.

3 Ite, ecce ego mitto vos sicut agnos in medio luporum.

4 Ne portate marsupium, non peram, neque calceamenta: & neminem per viam salutaveritis.

5 In quamcunque domum intraveritis, primum dicite: Pax domui huic.

6 Et si quidem fuerit ibi filius pacis, requiescet super illum pax vestra: si vero non, ad vos revertetur.

7 In eadem autem domo manete, edentes & bibentes quæ apud illos: dignus enim operarius mercede sua est, ne tranfute de domo in domum.

8 Et in quamcunque civitatem intraveritis, & susceperint vos, manducate apposita vobis.

31. Ses autres compagnons de service voyant ce qui s'étoit passé, en furent fort indignés, et ils vinrent rapporter à leur Maître tout ce qui étoit arrivé.

32. Alors son Maître le fit venir, et lui dit : Méchant serviteur, je t'avois quitté toute cette dette, parce que tu m'en avois prié ;

33. Ne te fallait-il pas aussi avoir pitié de ton compagnon de service, comme j'avois eu pitié de toi ?

34. Et son Maître étant irrité, le livra aux sergens, jusqu'à ce qu'il lui eût payé tout ce qu'il lui devoit.

35. C'est ainsi que vous fera mon Père céleste, si vous ne pardonnez pas chacun de vous, de *tout* son cœur, à son frère ses fautes.

Après cela, le Seigneur établit encore soixante et dix autres *Disciples* : et il les envoya deux à deux devant lui, dans toutes les villes et dans tous les lieux où lui-même devoit aller.

2. Et il leur disoit : La moisson est grande, mais il y a peu d'ouvriers ; priez donc le Maître de la moisson d'envoyer des ouvriers dans sa moisson.

3. Allez, je vous envoie comme des agneaux au milieu des loups.

4. Ne portez ni bourse, ni sac, ni souliers ; et ne saluez personne en chemin.

5. Et dans quelque maison que vous entriez, dites en entrant : La paix *soit* sur cette maison.

6. S'il y a là quelque enfant de paix ; votre paix reposera sur lui ; sinon elle retournera à vous.

7. Et demeurez dans cette maison-là, mangeant et buvant de ce qu'on vous donnera, car l'ouvrier est digne de son salaire. Ne passez point d'une maison à une autre.

8. De même, dans quelque ville que vous entriez, si on vous y reçoit, mangez de ce qu'on vous présentera.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Mt. 18

32 Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. L. 10

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the Son of Peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you;

10 Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε·

* 11 Καὶ τὸν † κονιορτὸν τὸν † κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, † ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

12 Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

* 2 Ην δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ † σκηνοπηγία.

3 Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐνθένδε, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς·

4 Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

8 Ὑμεῖς ἀναβῆτε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.

9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστιν ἐκεῖνος;

12 Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, ὅτι ἀγαθός ἐστιν. ἄλλοι δὲ ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον.

13 Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

* . . . . . † . . . . . .

* 14 Ἤδη δὲ τῆς † ἑορτῆς † μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ † ἐδίδασκε.

15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς

10 In quamcumque autem civitatem intraveritis, & non susceperint vos, exeuntes in plateas ejus, dicite:

11 Etiam pulverem adhærentem nobis de civitate vestra, detergimus vobis: tamen hoc scitote, quia appropinquavit super vos regnum Dei.

12 Dico autem vobis, quia Sodomis in illa die tolerabilius erit, quam civitati illi.

2 Erat autem prope festum Judæorum, Scenopegia.

3 Dixerunt igitur ad eum fratres ejus: Transi hinc, & vade in Judæam, ut & discipuli tui videant opera tua quæ facis.

4 Nemo quippe in occulto quid facit, & quærit ipse in manifesto esse. si hæc facis, manifesta teipsum mundo.

5 Neque enim fratres ejus credebant in eum.

6 Dicit ergo eis Jesus: Tempus meum nondum adest: at tempus vestrum semper est paratum.

7 Non potest mundus odisse vos, me autem odit, quia ego testor de illo, quia opera ejus mala sunt.

8 Vos ascendite ad festum hoc: ego nondum ascendo ad festum hoc: in id, quia tempus meum nondum impletum est.

9 Hæc autem dicens eis, mansit in Galilæa.

10 Ut autem ascenderunt fratres ejus, tunc & ipse ascendit ad festum, non manifestè, sed quasi in occulto.

11 Ipsi ergo Judæi quærebant eum in festo, & dicebant: Ubi est ille?

12 Et murmur multum de eo erat in turbis. Hi quidem dicebant, Quia bonus est. alii dicebant, Non: sed seducit turbam.

13 Nemo tamen palam loquebatur de illo, propter metum Judæorum.

14 Jam autem festo mediante, ascendit Jesus in templum, & docebat.

15 Et mirabantur Judæi, dicentes: Quomodo hic literas scit, non doctus?

16 Respondit ergo eis Jesus.

10. Mais dans quelque ville que vous entriez, si on ne vous y reçoit pas, sortez dans les rues, et dites :

11. Nous secouons contre vous la poussière qui s'est attachée à nous dans votre ville ; sachez pourtant que le Règne de Dieu s'est approché de vous.

12. Je vous dis qu'en ce jour là ceux de Sodome seront traités moins rigoureusement que cette ville-là.

2. Or, la fête des Juifs, *appellée* des Tabernacles, approchoit.

3. Et ses frères lui dirent : Pars d'ici, et t'en va en Judée, afin que tes Disciples voient aussi les œuvres que tu fais.

4. Car personne ne fait rien en cachette, quand il veut agir franchement. Puisque tu fais ces choses, montre-toi toi-même au monde.

5. Car ses frères même ne croyoient pas en lui.

6. Jesus leur dit : Mon tems n'est pas encore venu, mais le tems est toujours propre pour vous.

7. Le monde ne vous peut haïr, mais il me hait, parce que je rends ce témoignage contre lui, que ses œuvres sont mauvaises.

8. Pour vous, montez à cette fête. Pour moi, je ne monte pas encore, parce que mon tems n'est pas encore venu.

9. Et leur ayant dit cela, il demeura en Galilée.

10. Mais lorsque ses frères furent partis, il monta aussi à la fête, non pas publiquement, mais comme en cachette.

11. Les Juifs donc le cherchoient pendant la fête, et disoient : Où est-il ?

12. Et on tenoit plusieurs discours de lui parmi le peuple. Les uns disoient : C'est un homme de bien ; et les autres disoient : Non, mais il séduit le peuple.

13. Toutefois personne ne parloit librement de lui, à cause de la crainte *qu'on avoit* des Juifs.

14. Comme on étoit déjà au milieu de la fête, Jesus monta au Temple, et il y enseignoit.

15. Et les Juifs étoient étonnés, et disoient : Comment cet homme sait-il les Ecritures, lui qui n'a point appris ?

16. Jesus leur répondit

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now, about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and

L. 10.

J. 7.

19 Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;

20 Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

21 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

22 Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

* 23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ † χολᾶτε, ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι;

26 Καὶ ἴδε, παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

32 Ἤκουσαν οἱ φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

43 Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

44 Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἠγάγετε αὐτόν;

46 Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.

47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε;

48 Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν φαρισαίων;

49 Ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοι εἰσί.

19 Non Moſes dedit vobis legem, & nemo ex vobis facit legem? Quid me quæritis interficere?

20 Reſpondit turba & dixit: Dæmonium habes: quis te quærit interficere?

21 Reſpondit Jeſus, & dixit eis: Unum opus feci, & omnes miramini.

22 Propter hoc Moſes dedit vobis circumciſionem, (non quia ex Moſe eſt, ſed ex patribus) & in ſabbato circumciditis hominem.

23 Si circumciſionem accipit homo in ſabbato, ut non ſolvatur lex Moſi, mihi indignamini quia totum hominem ſanum feci in ſabbato?

24 Ne judicate ſecundum ſpeciem, ſed juſtum judicium judicate.

25 Dicebant ergo quidam ex Hieroſolymitanis: Nonne hic eſt quem quærunt interficere?

26 Et ecce palam loquitur, & nihil ei dicunt: numquid vere cognoverunt principes, quia hic eſt vere Chriſtus?

32 Audierunt Phariſæi turbam murmurantem de illo hæc: & miſerunt Phariſæi & principes Sacerdotum miniſtros, ut apprehenderent eum.

43 Diviſio itaque in turba facta eſt propter eum.

44 Quidam autem volebant ex ipſis apprehendere eum: ſed nemo immiſit ſuper eum manus.

45 Venerunt ergo miniſtri ad Pontifices & Phariſæos: & dixerunt eis illi: Quare non adduxiſtis illum?

46 Reſpoderunt miniſtri: Numquam ſic loquutus eſt homo, ſicut hic homo.

47 Reſpoderunt ergo eis Phariſæi: Numquid & vos ſeducti eſtis?

48 Numquid aliquis ex principibus credidit in eum, aut ex Phariſæis?

49 Sed turba hæc non noſcens legem, maledicti ſunt.

19. Moyse ne vous a-t-il pas donné la Loi ? et cependant aucun de vous n'observe la Loi. Pourquoi cherchez-vous à me faire mourir ?

20. Le peuple lui répondit : Tu es possédé du Démon. Qui est-ce qui cherche à te faire mourir ?

21. Jésus répondit, et leur dit : J'ai fait une œuvre, et vous en êtes tous étonnés.

22. Moyse vous a ordonné la circoncision (non pas qu'elle vienne de Moyse, mais *elle vient* des Pères), et vous circoncisez un homme au jour du Sabbat.

23. Si donc un homme reçoit la circoncision au jour du Sabbat, afin que la Loi de Moyse ne soit pas violée, pourquoi vous irritez-vous contre moi, parce que j'ai guéri un homme dans tout son corps le jour du Sabbat ?

24. Ne jugez point selon l'apparence, mais jugez selon la justice.

25. Et quelques uns de ceux de Jérusalem disoient : N'est-ce pas celui qu'ils cherchent à faire mourir ?

26. Et le voilà qui parle librement, et ils ne lui disent rien. Les Chefs auroient-ils en effet reconnu qu'il est véritablement le Christ ?

32. Les Pharisiens ayant appris ce que le peuple disoit sourdement de lui, ils envoyèrent, de concert avec les principaux Sacrificateurs, des Sergens pour le saisir de lui.

43. Le peuple fait donc partage sur son sujet.

44. Et quelques-uns d'entr'eux vouloient le saisir ; mais personne ne mit la main sur lui.

45. Les Sergens retournèrent donc vers les principaux Sacrificateurs et les Pharisiens, qui leur dirent : Pourquoi ne l'avez-vous pas amené ?

46. Les Sergens répondirent : Jamais homme n'a parlé comme cet homme.

47. Les Pharisiens leur dirent : Avez-vous aussi été séduits ?

48. Y a-t-il quelqu'un des Chefs ou des Pharisiens qui ait cru en lui ?

49. Mais ce peuple, qui n'entend point la Loi, est exécrable.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered, and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, ὢν εἷς ἐξ αὐτῶν·

51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρῶτον, καὶ γνῷ τί ποιεῖ;

52 Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. 9. † 5.

Κεφ. η'. 8.

1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

3 Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην· καὶ στήσαντες αὐτὴν ἐν μέσῳ,

50 Dicit Nicodemus ad eos, ille profectus nocte ad eum, unus existens ex ipsis:

51 Numquid lex nostra judicat hominem, si non audierit ab ipso prius, & cognoverit quid faciat?

52 Respondérunt & dixerunt ei: Numquid & tu ex Galilæa es? scrutare, & vide, quia propheta in Galilæa non surrexit.

53 Et perrexit unusquisque in domum suam.

CAPUT VIII.

1 JEsus autem perrexit in montem olearum.

2 Diluculo autem iterum accessit in templum, & omnis populus venit ad eum, & sedens docebat eos.

3 Adducunt autem Scribæ & Pharisæi ad eum mulierem in adulterio deprehensam: & statuentes in medio,

4 λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται ἐπαυτοφώρῳ μοιχευομένη·

5 Ἐν δὲ τῷ νόμῳ ἡμῖν Μωσῆς ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.

7 Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.

8 Καὶ πάλιν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν.

9 Οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

10 Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;

11 Ἡ δὲ εἶπεν· Οὐδείς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγώ σε κατακρίνω· πορεύου, καὶ μηκέτι ἁμάρτανε.

4 Dicunt ei: Magister, hanc invenimus in ipso facto adulterantem.

5 In autem Lege nostra Moses mandavit hujusmodi lapidari: Tu ergo quid dicis?

6 Hoc autem dicebant tentantes eum, ut haberent accusationem adversus eum. At Jesus deorsum inclinans, digito scribebat in terram.

7 Ut autem perseverabant interrogantes eum, erectus ait ad eos: Qui sine peccato est vestrum, primus lapidem in illum jaciat.

8 Et iterum deorsum inclinans scribebat in terram.

9 Ii autem audientes, & à conscientia redarguti, exibant unus post unum, incipientes à senioribus usque extremos: & relictus est solus Jesus, & mulier in medio existens.

10 Erectus autem Jesus, & neminem spectans præter mulierem, dixit ei: Mulier, ubi sunt illi accusatores tui? nemo te condemnavit?

11 Illa autem dixit: Nemo, Domine, Dixit autem ei Jesus: Nec ego te condemno. Vade, & non amplius pecca.

50. Nicodème (celui qui étoit venu de nuit vers Jésus, et qui étoit l'un d'entr'eux), leur dit :

51. Notre Loi condamne-t-elle un homme sans l'avoir ouï auparavant, et sans s'être informé de ce qu'il a fait ?

52. Ils lui répondirent : Es-tu aussi Galiléen ? Informe-toi, et tu verras qu'aucun Prophète n'a été suscité de la Galilée.

53. Et chacun s'en alla dans sa maison.

JÉSUS s'en alla *ensuite* sur la montagne des Oliviers,

2. Et à la pointe du jour, il retourna au Temple, et tout le peuple vint à lui ; et s'étant assis, il les enseignoit.

3. Alors les Scribes et les Pharisiens lui amenèrent une femme qui avoit été surprise en adultère, et l'ayant mise au milieu,

4. Ils lui dirent : Maître, cette femme a été surprise sur le fait, commettant adultère.

5. Or, Moyse nous a ordonné dans la Loi, de lapider ces sortes de personnes ; toi donc, qu'en dis-tu ?

6. Ils disoient cela pour l'éprouver, afin de le pouvoir accuser. Mais Jésus s'étant baissé, écrivoit avec le doigt sur la terre.

7. Et comme ils continuoient à l'interroger, s'étant redressé, il leur dit : Que celui de vous qui est sans péché, jette le premier la pierre contr'elle ;

8. Et s'étant encore baissé, il écrivoit sur la terre.

9. Quand ils entendirent *cela*, se sentant repris par *leur* conscience, ils sortirent l'un après l'autre, commençant depuis les plus vieux jusqu'aux derniers ; et Jésus demeura seul avec la femme qui étoit *là* au milieu.

10. Alors Jésus s'étant redressé, et ne voyant personne que la femme, il lui dit : Femme, où sont ceux qui t'accusoient ? Personne ne t'a-t-il condamnée ?

11. Elle dit, Personne, Seigneur. Et Jésus *lui* dit : Je ne te condamne point non plus ; va-t-en, et ne pèche plus à l'avenir.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth ?

52 They answered, and said unto him, Art thou also of Galilee ? Search, and look : for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery ; and, when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, That such should be stoned : but what sayest thou ?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last ; and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.

* 1 Καὶ παράβολον εἶδεν ἄνθρωπον τυφλὸν ἐκ † γενετῆς.

2 Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

3 Ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

1 ET præterieus vidit hominem cæcum à nativitate.

2 Et interrogavérunt eum discípuli ejus, dicentes: Rabbi, quis peccávit, hic aut parentes ejus, ut cæcus nascerétur?

3 Respóndit Jesus: Neque hic peccávit, neque parentes ejus: sed ut manifesténtur opera Dei in illo:

* 1 Ἀμὴν, ἀμὴν, λέγω ὑμῖν· ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων † ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής.

2 Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμήν ἐστι τῶν προβάτων.

3 Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

4 Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ.

5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

* 12 Ὁ † μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμήν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.

13 Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαί ὑπὸ τῶν ἐμῶν.

16 Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποιμνη, εἷς ποιμήν.

1 AMen, amen, dico vobis, qui non intrat per ostium in ovile ovium, sed ascendens aliunde, ille fur est & latro.

2 Intrans verò per ostium, pastor est ovium.

3 Huic ostiarius aperit, & oves vocem ejus audiunt, & proprias oves vocat juxta nomen, & educit eas.

4 Et quum proprias oves emiserit, ante eas vadit: & oves illum sequuntur, quia sciunt vocem ejus.

5 Alienum autem non sequuntur, sed fugient ab eo: quia non noverunt alienorum vocem.

11 Ego sum pastor bonus: pastor bonus animam suam ponit pro ovibus.

12 Mercenarius autem, & non existens pastor, cujus non sunt oves propriæ, videt lupum venientem, & dimittit oves, & fugit: & lupus rapit eas, & dispergit oves.

13 At mercenarius fugit, quia mercenarius est, & non curæ est ei de ovibus.

14 Ego sum pastor bonus, & cognosco meas, & cognoscor à meis.

16 Et alias oves habeo, quæ non sunt ex caula hac: & illas me oportet adducere: & vocem meam audient: & fiet unum ovile, unus pastor.

COMME *Jésus* passoit, il vit un homme aveugle dès sa naissance.

2. Et ses Disciples lui demandèrent : Maître, qui est-ce qui a péché ? Est-ce cet homme, ou son père, ou sa mère, qu'il soit aussi né aveugle ?

3. Jésus répondit : Ce n'est point qu'il ait péché, ni son père, ni sa mère, mais c'est afin que les œuvres de Dieu soient manifestées en lui.

IN vérité, en vérité je vous dis, *que celui* qui n'entre point par la porte dans la bergerie des brebis, mais qui y monte par un autre endroit, est un larron et un voleur.

2. Mais celui qui entre par la porte est le Berger des brebis.

3. Le portier lui ouvre, les brebis entendent sa voix, et il appelle ses propres brebis par *leur* nom, et les mène dehors.

4. Et quand il a mis dehors ses propres brebis, il marche devant elles, et les brebis le suivent, parce qu'elles connoissent sa voix.

5. Mais elles ne suivront point un étranger ; au contraire, elles le fuiront ; parce qu'elles ne connoissent point la voix des étrangers.

11. Je suis le bon Berger : Le bon Berger donne sa vie pour ses brebis.

12. Mais le mercenaire, celui qui n'est point le berger, et à qui les brebis n'appartiennent point, voit venir le loup, et il leur abandonne les brebis, et s'enfuit ; et le loup ravit les brebis et les disperse.

13. Le mercenaire s'enfuit, parce qu'il est mercenaire, et qu'il ne se soucie point des brebis.

14. Je suis le bon Berger, et je connois mes brebis, et mes brebis me connoissent,

16. J'ai encore d'autres brebis qui ne sont pas de cette bergerie ; il faut aussi que je les amène, et elles entendront ma voix ; et il n'y aura qu'un seul troupeau *et* qu'un seul Berger.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth. J. 9.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. J. 10

2 But he that entereth in by the door, is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

25 Καὶ ἰδὺ, νομικός τις ἀνὴρ, ἐκπειράζων αὐτὸν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26 Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27 Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

28 Εἶπε δὲ αὐτῷ· Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

29 Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μου πλησίον;

30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς, εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἰεριχὼ, καὶ λῃσταῖς περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.

31 Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν.

32 Ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθεν.

33 Σαμαρείτης δέ τις ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη.

34 Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

35 Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ· καὶ ὅτι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

37 Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίει ὁμοίως.

25 Et ecce Legisperitus quidam surrexit, tentans illum, & dicens: Magister, quid faciens vitam æternam possidebo?

26 Ille autem dixit ad eum; in Lege qui scriptum est? quomodo legis?

27 Ille autem respondens dixit: Diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota fortitudine tua, & ex omni cogitatione tua, & proximum tuum sicut teipsum.

28 Dixit autem illi: Recte respondisti: hoc fac, & vives.

29 Ille autem volens justificare seipsum, dixit ad Jesum: Et quis est meus proximus?

30 Suscipiens autem Jesus, dixit: Homo quidam descendebat ab Hierusalem in Jericho, & in latrones incidit: qui etiam exuentes eum, & plagas imponentes, abierunt, relinquentes semivivum existentem.

31 Secundum sortem autem facerdos quidam descendit in via illa, & videns illum, præterivit.

32 Similiter autem & Levita, factus secundum locum, veniens & videns, pertransiit.

33 Samaritanus autem quidam iter faciens, venit secus eum, & videns eum, visceribus commotus est.

34 Et accedens alligavit vulnera ejus, infundens oleum & vinum: ascendere faciens autem illum in proprium jumentum, duxit in diversorium, & curam egit ejus.

35 Et in crastinum exiens, ejiciens duos denarios dedit tabernario, & ait illi: Curam habe illius; & quodcumque adinsumpseris, ego in redire me reddam tibi.

36 Quis igitur horum trium videtur tibi proximus fuisse incidentis in latrones?

37 Ille autem dixit: Faciens misericordiam cum illo, ait ergo illi Jesus: Vade, & tu facsimiliter.

25. Alors un Docteur de la loi se leva, et dit à *Jésus* pour l'éprouver : Maître, que faut-il que je fasse pour hériter la vie éternelle ?

26. *Jésus* lui dit : Qu'est-ce qui est écrit dans la loi ; et qu'y lis-tu ?

27. Il répondit : Tu aimeras le Seigneur ton Dieu de tout ton cœur, de toute ton ame, de toute ta force et de toute ta pensée ; et ton prochain comme toi-même.

28. Et *Jésus* lui dit : Tu as bien répondu ; fais cela, et tu vivras.

29. Mais *cet homme* voulant paraître juste, dit à Jésus : Et qui est mon prochain ?

30. Et Jésus prenant la parole, lui dit : Un homme descendait de Jerusalem à Jerico, et tomba entre les mains des voleurs, qui le dépouillèrent ; et après l'avoir blessé de plusieurs coups, ils s'en allèrent, le laissant à demi mort.

31. Or, Il se rencontra qu'un Sacrificateur descendait par ce chemin-là ; et ayant vu *cet homme*, il passa outre.

32. Un Levite étant aussi venu dans le même endroit, et le voyant, passa outre.

33. Mais un Samaritain passant son chemin, vint vers cet homme, et le voyant ; il fut touché de compassion.

34. Et s'approchant, il banda ses plaies, et il y versa de l'huile et du vin ; puis il le mit sur sa monture, et le mena à une hôtellerie, et prit soin de lui.

35. Le lendemain, en partant, il tira deux deniers *d'argent*, et les donna à l'hôte, et lui dit : Aie soin de lui ; et tout ce que tu dépenseras de plus, je te le rendrai à mon retour.

36. Lequel donc de ces trois te semble avoir été le prochain de celui qui était tombé entre les mains des voleurs ?

37. *Le Docteur* dit : Celui qui a exercé la miséricorde envers lui. Jésus lui dit : Va, et fais la même chose.

38 Comme ils faisaient en chemin,

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus, answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And, by chance, there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Κεφ. ια'. 11.

1 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.

2 Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·

3 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

4 Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

5 Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους·

6 Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

7 Κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον· διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

9 Κἀγὼ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

11 Τίνα δὲ ὑμῶν τὸν πατέρα, αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

12 Ἢ καὶ ἐὰν αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

CAPUT XI.

1 ET factum est in esse ipsum in loco quodam orantem, ut cessavit, dixit quidam discipulorum ejus ad eum: Domine, doce nos orare, sicut & Joannes docuit discipulos suos.

2 Ait autem illis: Quum oratis, dicite: Pater noster qui in cælis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cælo, & in terra.

3 Panem nostrum quotidianum da nobis juxta diem.

4 Et dimitte nobis peccata nostra, & enim ipsi dimittimus omni debenti nobis: & ne inducas nos in tentationem, sed libera nos à malo.

5 Et ait ad illos: Quis ex vobis habebit amicum, & ibit ad illum media nocte, & dicet illi: Amice, commoda mihi tres panes:

6 Quoniam amicus meus venit de via ad me, & non habeo quod apponam ei.

7 Et ille deintus respondens dicat: Ne mihi molestias exhibe: jam ostium clausum est, & pueri mei mecum in cubili sunt: non possum surgens dare tibi.

8 Dico vobis, si & non dederit ei surgens propter esse illius amicum, propter improbitatem ejus excitatus dabit illi quotquot habet opus.

9 Et ego vobis dico: Petite, & dabitur vobis: quærite, & invenietis: pulsate, & aperietur vobis.

10 Omnis enim petens accipit, & quærens invenit, & pulsanti aperietur.

11 Quem autem vestrum patrem petet filius panem, num lapidem dabit illi? si & piscem, num pro pisce serpentem dabit illi?

12 Aut & si petierit ovum, num dabit illi scorpionem?

Un jour que Jésus étoit en prière en un certain lieu, après qu'il eut achevé sa prière, un de ses Disciples lui dit : Seigneur, enseigne-nous à prier, comme Jean l'a aussi enseigné à ses Disciples.

2. Et il leur dit : Quand vous prierez, dites : Notre Père qui es aux cieux : Ton nom soit sanctifié. Ton règne vienne. Ta volonté soit faite sur la terre comme au ciel.

3. Donne-nous chaque jour notre pain quotidien.

4. Pardonne-nous nos péchés, car nous pardonnons aussi à tous ceux qui nous ont offensés. Et ne nous abandonne point à la tentation, mais délivre-nous du mal.

5. Puis il leur dit : Si quelqu'un de vous avoit un ami, qui vint le trouver à minuit, et qui lui dit : Mon ami, prête-moi trois pains.

6. Car un de mes amis est venu me voir en passant, et je n'ai rien à lui présenter.

7. Et que cet homme qui est dans sa maison lui repondit : Ne m'importune pas ; ma porte est fermée, et mes enfans sont avec moi au lit ; je ne saurois me lever pour t'en donner.

8. Je vous dis que quand même il ne se leveroit pas pour lui en donner, parce qu'il est son ami, il se leveroit à cause de son importunité, et lui en donneroit autant qu'il en auroit besoin.

9. Et moi je vous dis : Demandez, et il vous sera donné ; cherchez, et vous trouverez ; heurtez, et il vous sera ouvert.

10. Car quiconque demande, reçoit ; et qui cherche, trouve, et il sera ouvert à celui qui heurte.

11. Qui est le père d'entre vous, qui donne à son fils une pierre, lorsqu'il lui demande du pain ? Ou *s'il lui demande* du poisson, lui donnera-t-il un serpent au lieu d'un poisson ?

12. Ou s'il lui demande un œuf, lui donnera-t-il un scorpion ?

L. 11.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father, which art in heaven: Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer, and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend; yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent?

12 Or, if he shall ask an egg, will he offer him a scorpion?

13 Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

Κεφ. ιδ'. 14.

1 ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

2 Καὶ ἰδοὺ, ἄνθρωπός τις ἦν † ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.

3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεῦσαι;

4 Οἱ δὲ ‡ ἡσύχασαν.

Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ‖ ἀναβήσεται αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

6 Καὶ οὐκ ἴσχυσαν ἀνταποκρίνεσθαι αὐτῷ πρὸς ταῦτα.

7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς.

8 Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ·

9 Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

10 Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι· Φίλε, † προσανάβηθι ‡ ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν ‡ συνανακειμένων σοί.

11 Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

12 Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτόν. Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ † φώνει τοὺς ‡ φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ ‡ γείτονας † πλουσίους· μήποτε καὶ αὐτοί σε † ἀντικαλέσωσι, καὶ γένηταί σοι ‡ ἀνταπόδομα.

13 Si ergo vos mali subsistentes, nostis bona dona dare filiis vestris, quanto magis Pater de cælo dabit Spiritum sanctum petentibus se?

CAPUT XIV.

1 ET factum est in venire eum in domum cujusdam principum Pharisæorum Sabbato manducare panem, & ipsi erat observantes eum.

2 Et ecce homo quidam erat hydropicus ante illum.

3 Et respondens Jesus dixit ad Legisperitos & Pharisæos, dicens: Si licet Sabbato curare?

4 Illi autem tacuerunt.

Cujus vestrum asinus aut bos in puteum cadet, & non continuo extrahet illum in die Sabbati?

6 Et non potuerant respondere illi ad hæc.

7 Dicebat autem & ad vocatos parabolam, attendens quomodo primos accubitus eligerent, dicens ad illos:

8 Quum vocatus fueris ab aliquo ad nuptias, ne discumbas in primo accubitu, ne quando honoratior te sit vocatus ab illo.

9 Et veniens te & illum vocans, dicat tibi: Da huic locum: & tunc incipias cum pudore ultimum locum obtinere.

10 Sed quum vocatus fueris, vadens recumbe in novissimum locum, ut quum venerit qui te vocavit, dicat tibi: Amice, ascende superius, tunc erit tibi gloria coram simul discumbentibus tibi.

11 Quia omnis extollens seipsum humiliabitur, & humilians seipsum exaltabitur.

12 Dicebat autem & vocanti ipsum: Quum facis prandium aut cœnam, ne voca amicos tuos, neque fratres tuos, neque cognatos tuos, neque vicinos divites, ne quando & ipsi te vicissim vocent, & fiat tibi retributio.

13. Si donc vous, qui êtes mauvais, savez donner de bonnes choses à vos enfans, combien plus votre Père céleste, donnera-t-il le St. Esprit à ceux qui le lui demandent?

Un jour de Sabbat, *Jésus* étant entré dans la maison d'un des principaux Pharisiens pour y manger, ceux qui étoient là l'observoient.

2. Et un homme hydropique se trouva devant lui.

3. Et Jesus prenant la parole, dit aux Docteurs de la loi et aux Pharisiens: Est-il permis de guérir au jour du Sabbat?

4. Et ils demeurèrent dans le silence. Alors prenant *le malade*, il le guérit et le renvoya.

5. Puis il leur dit: Qui est celui d'entre vous qui, voyant son âne ou son bœuf tombé dans un puits, ne l'en retire aussitôt le jour du Sabbat?

6. Et ils ne pouvoient rien répondre à cela.

7. Il proposoit aussi aux conviés une parabole; remarquant qu'ils choisissoient les premières places; et il leur disoit:

8. Quand quelqu'un t'invitera à des nôces, ne te mets pas à la première place, de peur qu'il ne se trouve parmi les conviés une personne plus considérable que toi.

9. Et que celui qui vous aura invité, et toi et lui, ne vienne et ne te dise: Cède la place à celui-ci; et qu'alors tu n'aies la honte d'être mis à la dernière place.

10. Mais quand tu seras invité, va te mettre à la dernière place, afin que quand celui qui t'a invité viendra, il te dise: *Mon ami*, monte plus haut. Alors cela te fera honneur devant ceux qui seront à table avec toi.

11. Car quiconque s'élève sera abaissé; et quiconque s'abaisse sera élevé.

12. Il disoit aussi à celui qui l'avoit invité: Quand tu fais un dîner ou un souper, n'invite pas tes amis, ni tes frères, ni tes parens, ni tes voisins qui sont riches, de peur qu'ils ne t'invitent à leur tour, et qu'on ne te rende la pareille.

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? L. 11.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. L. 14.

2 And, behold, there was a certain man before him, which had the dropsy.

3 And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he saith unto them,

5 Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

* 13 Ἀλλ' ὅταν δοχὴν ποιῇς † δόχην, κάλει πτωχοὺς, ‡ ἀναπήρους, χωλούς, τυφλούς·

14 καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ὁ δέ τις τῶν συνανακειμένων ταῦτα ἀκούσας εἶπεν αὐτῷ· Μακάριος τις ἐστὶν ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

16 Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς.

17 Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.

18 Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι πάντες· Ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν, καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παῤῥητημένον.

19 Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παῤῥητημένον.

20 Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ παραγίνομαι ἐλθεῖν.

21 Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.

22 Καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.

23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος.

24 Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

* 28 Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας † ψηφίζει τὴν † δαπάνην, εἰ ἔχει τὰ πρὸς † ἀπαρτισμόν·

29 ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,

13 Sed quum facis convivium, voca pauperes, mancos, claudos, cæcos.

14 Et beatus eris, quia non habent retribuere tibi: retribuetur enim tibi in resurrectione iustorum.

15 Hæc autem dixit ei e Hominibus quidam fecit cœnam magnam & vocavit multos.

17 Et misit servum suum hora cœnæ dicere vocatis: venite, quia jam parata sunt omnia.

18 Et cœperunt ab una excusare omnes. Primus dixit ei: Agrum emi, & habeo necesse exire, & videre illum: rogo te, habe me excusatum.

19 Et alter dixit: Juga boum emi quinque, & eo probare illa: rogo te, habe me excusatum.

20 Et alius dixit: Uxorem duxi, & propter hoc non possum venire.

21 Et adveniens servus ille nuntiavit domino suo hæc. Tunc iratus paterfamilias dixit servo suo: Exi cito in plateas & vicos civitatis, & pauperes, & mancos, & claudos, & cæcos introduc huc.

22 Et ait servus: Domine, factum est ut imperasti, & adhuc locus est.

23 Et ait dominus ad servum: Exi in vias & sepes, & coge intrare, ut impleatur domus mea.

24 Dico enim vobis, quia nemo virorum illorum vocatorum gustabit cœnam meam.

28 Quis enim ex vobis volens turrim ædificare, nonne prius sedens computat sumptum, si habeat ea quæ ad perfectionem?

29 Ut ne quando ponente ipso fundamentum, & non potente perficere, omnes videntes incipiant illudere ei,

13. Mais quand tu feras un festin, convie les pauvres, les impotens, les boiteux et les aveugles ;

14. Et tu seras heureux, de ce qu'ils ne peuvent pas te le rendre ; car la récompense t'en sera rendue à la résurrection des justes.

15. Un de ceux qui étoient à table avec lui, ayant entendu ces paroles, lui dit : Heureux celui qui mangera du pain dans le royaume de Dieu !

16. Mais Jésus lui dit : Un homme fit un grand souper, et il y convia beaucoup de gens ;

17. Et il envoya son serviteur, à l'heure du souper, dire aux conviés : Venez, car tout est prêt.

18. Mais ils se mirent tous *comme* de concert, à s'excuser. Le premier lui dit : J'ai acheté une terre, et il me faut nécessairement partir pour aller la voir ; je te prie de m'excuser.

19. Un autre dit : J'ai acheté cinq couples de bœufs, et je m'en vais les éprouver ; je te prie de m'excuser.

20. Un autre dit : J'ai épousé une femme, ainsi je n'y puis aller.

21. Le serviteur étant donc de retour, rapporta cela à son maître. Alors le père de famille, en colère, dit à son serviteur : Va-t-en promptement par les places, et par les rues de la ville, et amène ici les pauvres, les impotens, les boiteux et les aveugles.

22. Ensuite le serviteur dit : Seigneur, on a fait ce que tu as commandé, et il y a encore de la place.

23. Et le maître dit au serviteur : Va dans les chemins et le long des haies, et presse d'entrer ceux que tu trouveras, afin que ma maison soit remplie.

24. Car je vous dis, qu'aucun de ceux qui avoient été conviés, ne goûtera de mon souper.

25. Car qui est celui d'entre vous, qui, voulant bâtir une tour, ne s'assied premièrement, et ne supputе la dépense, pour voir s'il a de quoi l'achever ;

26. De peur qu'après qu'il en aura posé les fondemens, et qu'il n'aura pu achever, tous ceux qui le verront ne viennent à se moquer de lui ;

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind : L. 14.

14 And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many :

17 And sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

20 And another said, I have married a wife ; and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden, shall taste of my supper.

25 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *enough* to finish *it* ?

26 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Λεγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἰσχυσεν ἐκτελεῖσαι.

31 Ἢ τίς βασιλεὺς, πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

32 Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

Κεφ. ιε. 15.

1 Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκοῦσαι αὐτοῦ.

2 Καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.

3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων·

4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἐξ αὐτῶν ἓν, οὐ καταλείπει τὰ ἐνενηκονταἐννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕῃ αὐτό;

5 Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων·

6 Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

7 Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενηκονταἐννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας.

8 Ἢ τίς γυνὴ, δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως εὕρῃ;

9 Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν, ἣν ἀπώλεσα.

10 Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

30 Dicentes: Quia hic homo cœpit ædificare, & non potuit consummare.

31 Aut quis rex iturus committere bellum contra regem alterum, non sedens prius cogitat si potens sit in decem millibus occurrere cum viginti millibus venienti ad se?

32 Si autem non, adhuc longe illo existente, legationem mittens rogat quæ ad pacem.

CAPUT XV.

1 Erant autem appropinquantes ei omnes publicani & peccatores audire illum.

2 Et murmurabant Pharisæi & Scribæ, dicentes: Quia hic peccatores recipit, & manducat cum eis.

3 Ait autem ad illos parabolam istam, dicens:

4 Qui homo ex vobis habens centum oves, & perdens unam ex illis, nonne dimittit nonaginta novem in deserto, & vadit ad perditam, donec inveniat eam?

5 Et inveniens imponit in humeros suos gaudens.

6 Et veniens in domum, convocat amicos & vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam perditam.

7 Dico vobis, quod ita gaudium erit in cœlo super uno peccatore pœnitente, quam super nonaginta novem justis, qui non opus habent pœnitentia.

8 Aut quæ mulier drachmas habens decem, si perdiderit drachmam unam, nonne accendit lucernam, & everrit domum, & quærit diligenter, usquequo inveniat?

9 Et inveniens convocat amicas & vicinas, dicens: Congratulamini mihi, quia inveni drachmam quam perdideram.

10 Ita, dico vobis gaudium fit coram angelis Dei super uno peccatore pœnitente.

30. Et ne dirent : Cet homme a commencé à bâtir, et n'a pu achever.

31. Ou, qui est le Roi, qui, marchant pour livrer bataille à un autre Roi, ne s'asseye premièrement, et ne consulte s'il pourra, avec dix mille *hommes*, aller à la rencontre de celui qui vient contre lui avec vingt mille ?

32. Autrement, pendant que celui-ci est encore loin, il lui envoie une ambassade pour lui demander la paix.

TOUS les péagers et les gens de mauvaise vie s'approchoient de *Jésus* pour l'entendre.

2. Et les Pharisiens et les Scribes en murmuroient, et disoient : Cet homme reçoit les gens de mauvaise vie, et mange avec eux.

3. Mais il leur proposa cette parabole :

4. Qui est l'homme d'entre vous qui, ayant cent brebis, s'il en perd une, ne laisse les quatre-vingt-neuf au désert, et n'aille après celle qui est perdue, jusqu'à ce qu'il l'ait trouvée ;

5. Et qui, l'ayant trouvée, ne la mette sur ses épaules avec joie ;

6. Et étant arrivé dans la maison, n'appelle ses amis et ses voisins, et ne leur dise : Réjouissez-vous avec moi, car j'ai trouvé ma brebis qui étoit perdue ?

7. Je vous dis, qu'il y aura de même plus de joie dans le ciel pour un seul pécheur qui s'amende, que pour quatre-vingt-dix-neuf justes, qui n'ont pas besoin de repentance.

8. Ou, qui est la femme qui, ayant dix drachmes, si elle en perd une, n'allume une chandelle, ne balaie la maison, et ne cherche avec soin, jusqu'à ce qu'elle ait trouvé *sa drachme* ;

9. Et qui, l'ayant trouvée, n'appelle ses amies et ses voisins, et ne leur dise : Réjouissez-vous avec moi, car j'ai trouvé la drachme que j'avois perdue ?

10. Je vous dis, qu'il y a de même de la joie devant les Anges de Dieu, pour un seul pécheur qui s'amende.

30 Saying, This man began to build, and was not able to finish. L. 14.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

THEN drew near unto him all the publicans and sinners for to hear him. L. 15.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

12 δὸς μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.

13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

14 Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

15 καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπέμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16 καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

17 Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;

18 Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιόν σου.

19 καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.

20 καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.

21 Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

22 Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·

23 Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθῶμεν·

12 da mihi portionem substantiæ, quæ me contingit. Et divisit illis substantiam.

13 Et post non multos dies, congregans omnia, junior filius peregre profectus est in regionem longinquam, & ibi dissipavit substantiam suam vivens luxuriose.

14 Consumente autem ipso omnia, facta est fames valida per regionem illam, & ipse cœpit egere.

15 Et abiens adhæsit uni civium regionis illius: & misit illum in agros suos pascere porcos.

16 Et desiderabat implere ventrem suum de siliquis quas manducabant porci: & nemo dabat illi.

17 In se autem veniens, dixit; Quot mercenarii patris mei abundant panibus, ego autem fame pereo?

18 Surgens ibo ad patrem meum, & dicam ei: Pater, peccavi in cælum, & coram te:

19 Et non amplius sum dignus vocari filius tuus, fac me sicut unum mercenariorum tuorum.

20 Et surgens venit ad patrem suum. Adhuc autem eo longè absente, vidit illum pater ipsius, & misericordia motus est, & currens cecidit super collum ejus, & osculatus est eum.

21 Dixit autem ei filius: Pater peccavi in cælum & coram te, & non amplius sum dignus vocari filius tuus.

22 Dixit autem pater ad servos suos: Afferte stolam primam, & induite illum, & date annulum in manum ejus, & calceamenta in pedes.

23 Et afferentes vitulum saginatum occidite, & comedentes oblectemur.

11. Il leur dit encore : Un homme avoit deux fils,

12. Dont le plus jeune dit à *son* père : Mon père, donnez-moi la part du bien qui me doit échoir. Ainsi *le père* leur partagea son bien.

13. Et peu de jours après, ce plus jeune fils ayant amassé, s'en alla de hors dans un pays éloigné, et il y dissipa son bien en vivant dans la débauche.

14. Après qu'il eut tout dépensé, il survint une grande famine en ce pays-là, et il commença à être dans l'indigence.

15. Alors il s'en alla, et se mit au service d'un des habitans de ce pays-là, qui l'envoya dans ses possessions, pour paître les pourceaux.

16. Et il eût bien voulu se rassasier des carrouges que les pourceaux mangeoient ; mais personne ne lui en donnoit.

17. Etant donc rentré en lui-même, il dit : Combien y a-t-il de gens aux gages de mon père, qui ont du pain en abondance, et moi je meurs de faim ?

18. Je me lèverai, et m'en irai vers mon père, et je lui dirai : *Mon* père, j'ai péché contre le ciel, et contre toi ;

19. Et je ne suis plus digne d'être appelé ton fils : Traite-moi comme l'un de tes domestiques.

20. Il partit donc, et vint vers son père. Et comme il étoit encore loin, son père le vit, et fut touché de compassion, et courant à lui, il se jeta à son cou et le baisa.

21. Et son fils lui dit : *Mon* père, j'ai péché contre le ciel et contre toi, et je ne suis plus digne d'être appelé ton fils.

22. Mais le père dit à ses serviteurs : Apportez la plus belle robe, et l'en revêtez, et mettez-lui un anneau au doigt, et des souliers aux pieds.

23. Et amenez un veau gras, et le tuez ; mangeons, et réjouissons-nous :

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 Ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

* 25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε † συμφωνίας καὶ † χορῶν·

26 Καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα.

27 Ὁ δὲ εἶπεν αὐτῷ Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28 Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν·

* 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί. Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον· καὶ ἐμοὶ οὐδέποτε ἔδωκας ‡ ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·

30 Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31 Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν.

32 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. 27. † 6.

Κεφ. ις'. 16.

* 1 Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ. Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος † διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

* 2 Καὶ φωνήσας αὐτὸν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ‡ ἀπόδος τὸν λόγον τῆς † οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι † οἰκονομεῖν.

* 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, † ἐπαιτεῖν ‡ αἰσχύνομαι.

24 Quia hic filius meus mortuus erat, & revixit: & perditus fuerat, & inventus est. & cœperunt oblectari.

25 Erat autem filius ejus senior in agro: & ut veniens appropinquavit domui, audivit symphoniam & choros.

26 Et advocans unum puerorum, interrogavit quid essent hæc.

27 Is autem dixit illi: Quia frater tuus venit: & occidit pater tuus vitulum saginatum: quia valentem illum recepit.

28 Indignatus est autem, & non volebat introire, ergo pater illius egressus advocabat illum.

29 Is autem respondens dixit patri: Ecce tot annos servio tibi, & nunquam mandatum tuum præterivi, & mihi nunquam dedisti hœdum, ut cum amicis meis oblectarer.

30 Quum autem filius tuus hic, devorans tuam vitam cum meretricibus, venit, occidisti illi vitulum saginatum.

31 Is autem dixit illi: Fili, tu semper cum me es, & omnia mea tua sunt.

32 Oblectari autem & gaudere oportebat, quia frater tuus hic mortuus erat, & revixit: & perditus erat, & inventus est.

CAPUT XVI.

1 Dicebat autem & ad discipulos suos: Homo quidam erat dives, qui habebat dispensatorem, & hic delatus est ei, ut dissipans substantias illius.

2 Et vocans illum, ait illi: Quid hoc audio de te? Redde rationem dispensationis tuæ, non enim poteris adhuc dispensare.

3 Ait autem in seipso dispensator: Quid faciam, quia dominus meus aufert dispensationem à me? fodere non valeo, mendicare erubesco.

24. Parce que mon fils, que voici, étoit mort, et il est revenu à la vie; il étoit perdu, mais il est retrouvé. Et ils commencèrent à se réjouir.

25. Cependant son fils aîné, qui étoit à la campagne, revint; et comme il approchoit de la maison, il entendit les chants et les danses.

26. Et il appela un des serviteurs, à qui il demanda ce que c'étoit.

27. Et *le serviteur* lui dit: Ton frère est de retour, et ton père a tué un veau gras, parce qu'il l'a recouvré en *bonne* santé.

28. Mais il se mit en colère, et ne voulut point entrer. Son père donc sorti, et le pria *d'entrer*.

29. Mais il répondit à son père: Voici, il y a tant d'années que je te sers, sans avoir jamais contrevenu à ton commandement, et tu ne m'as jamais donné un chevreau pour me réjouir avec mes amis.

30. Mais quand ton fils que voilà, qui a mangé tout son bien avec des femmes débauchées, est revenu, tu as fait tuer un veau gras pour lui.

31. Et *son père* lui dit: *Mon* fils, tu es toujours avec moi, et tout ce que j'ai est à toi.

32. Mais il falloit bien faire un festin et se réjouir, parce que ton frère que voilà est mort, et il est revenu à la vie; il étoit perdu, et il est retrouvé.

CHAPITRE XVI.

Les paraboles de l'économe injuste, du Riche et de Lazare.

JÉSUS disoit aussi à ses Disciples: Un homme riche avoit un économe qui fut accusé devant lui de dissiper son bien.

2. Et l'ayant fait venir, il lui dit: Qu'est-ce que j'entends dire de toi? Rends compte de ton administration; car tu ne pourras plus désormais administrer *mon bien*.

3. Alors cet économe dit en lui-même: Que ferai-je, puisque mon maître m'ôte l'administration *de son bien*? Je ne saurois travailler à la terre, et j'aurois honte de mendier.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. L. 15.

25 Now, his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he, answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI. L.

Of the unjust steward.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 Ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

5 Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

6 Ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα.

7 Ἔπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα.

8 Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν, ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

9 Κἀγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας· ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

10 Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν.

11 Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

12 Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

14 Ἤκουον δὲ ταῦτα πάντα καὶ οἱ φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν.

15 Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν.

4 Scio quid faciam, ut quum amotus fuero dispensatione, recipiant me in domos suas.

5 Et convocans unum quemque debitorum domini sui, dicebat primo: Quantum debes domino meo?

6 Is autem dixit: Centum lagenas olei. Ait illi: Accipe tuum chirographum, & sede cito scribe quinquaginta.

7 Deinde alii dixit: Tu vero quantum debes? is autem ait: Centum coros tritici, & ait illi: Accipe tuas literas, & scribe octoginta.

8 Et laudavit dominus dispensatorem injustitiæ, quia prudenter fecisset: quia filii seculi hujus prudentiores super filios lucis in generationem suam sunt.

9 Et ego vobis dico: Facite vobis ipsis amicos de mamona injustitiæ, ut quum defeceritis, recipiant vos in æterna tabernacula.

10 Fidelis in minimo, & in multo fidelis est: & in modico injustus, etiam in multo injustus est.

11 Si ergo in injusto mamona fideles non fuistis, verum quis vobis credet?

12 Et si in alieno fideles non fuistis, vestrum quis vobis dabit?

13 Nemo servus potest duobus dominis servire aut enim unum odiet, & alterum diliget: aut uni adhærebit, & alterum contemnet: non potestis Deo servire & mammonæ.

14 Audiebant autem hæc omnia & Pharisæi avari subsistentes, & deridebant illum.

15 Erat illis: Vos estis justificantes vos ipsos coram hominibus: at Deus novit corda vestra, quia quod in hominibus altum, abominatio ante Deum est.

4. Je sais ce que je ferai, afin que quand on m'aura ôté mon administration, il y ait des gens qui me reçoivent dans leurs maisons.

5. Alors il fit venir séparément chacun des débiteurs de son maître, et il dit au premier : Combien dois-tu à mon maître ?

6. Il répondit : Cent mesures d'huile. Et l'*économe* lui dit : Reprends ton billet, assieds-toi là, et écris-en promptement *un autre* de cinquante.

7. Il dit ensuite à un autre : Et toi, Combien dois-tu ? Il dit : Cent mesures de froment. Et l'*économe* lui dit : Reprends ton billet, et écris-en un *autre* de quatre-vingts.

8. Et le maître loua cet économe infidèle de ce qu'il avoit agi avec habileté ; car les enfans de ce siècle sont plus prudens dans leur génération, que les enfans de lumière.

9. Et moi, je vous dis aussi : Faites-vous des amis avec les richesses injustes, afin que quand vous viendrez à manquer, ils vous reçoivent dans les tabernacles éternels.

10. Celui qui est fidèle dans les petites choses, sera aussi fidèle dans les grandes ; et celui qui est injuste dans les petites choses, sera aussi injuste dans les grandes.

11. Si donc vous n'avez pas été fidèle dans les richesses injustes, qui vous confiera les véritables *richesses* ?

12. Et si vous n'avez pas été fidèles dans ce qui est à autrui, qui vous donnera ce qui est à vous ?

13. Nul serviteur ne peut servir deux maîtres ; car ou il haïra l'un, et aimera l'autre ; ou il s'attachera à l'un, et méprisera l'autre. Vous ne pouvez servir Dieu et Mammon.

14. Les Pharisiens, qui étoient avares, écoutoient tout cela, et se moquoient de lui.

15. Et il leur dit : Pour vous, vous voulez passer pour justes devant les hommes, mais Dieu connoît vos cœurs. Car ce qui est élevé devant les hommes est une abomination devant Dieu.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

* 19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ † ἐνεδιδύσκετο † πορφύραν καὶ † βύσσον, † εὐφραινόμενος καθ' ἡμέραν † λαμπρῶς.

* 20 Πτωχὸς δέ τις ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος.

* 21 Καὶ † ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν † ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ † κύνες ἐρχόμενοι † ἀπέλειχον τὰ † ἕλκη αὐτοῦ.

* 22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ † ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ † ἐτάφη.

23 Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

* 24 Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα † βάψῃ τὸ † ἄκρον τοῦ † δακτύλου αὐτοῦ † ὕδατος, καὶ † καταψύξῃ τὴν γλῶσσάν μου· ὅτι † ὀδυνῶμαι ἐν τῇ † φλογὶ ταύτῃ.

25 Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

* 26 Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν † χάσμα μέγα † ἐστήρικται, ὅπως οἱ θέλοντες † διαβῆναι † ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

27 Εἶπε δέ· Ἐρωτῶ οὖν σε πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου

28 Ἔχω γὰρ πέντε ἀδελφοὺς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

29 Λέγει αὐτῷ Ἀβραάμ· Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

18 Omnis repudians uxorem suam, & ducens alteram, mœchatur: & omnis repudiatam à viro ducens, mœchatur.

19 Homo autem quidam erat dives, & induebatur purpuram & byssum, oblectatus quotidie splendide.

20 Pauper autem qui vocabatur nomine Lazarus, qui ejectus erat ad januam ejus ulcerosus,

21 Et cupiens saturari de micis cadentibus de mensa divitis: sed & canes venientes lingebant ulcera ejus.

22 Factum est autem ut moreretur pauperem, & asportari eum ab angelis in sinum Abrahæ: Mortuus est autem & dives, & sepultus est.

23 Et in inferno elevans oculos suos, existens in tormentis, vidit Abraham à longè, & Lazarum in gremiis ejus.

24 Et ipse clamans dixit: Pater Abraham miserere mei, & mitte Lazarum, ut intingat extremum digiti sui aqua, & refrigeret linguam meam: quia crucior in flamma hac.

25 Dixit autem Abraham: Fili, recordare quia recepisti tu bona tua in vita tua, & Lazarus similiter mala: nunc autem hic consolatur, tu verò cruciaris.

26 Et omnibus his, inter nos & vos hiatus magnus firmatus est, ut volentes transire hinc ad vos, non possint: neque qui inde ad nos transmeent.

27 Ait autem: Rogo ergo te pater, ut mittas eum in domum patris mei.

28 Habeo enim quinque fratres; ut testetur illis, ut non & ipsi veniant in locum hunc tormenti.

29 Ait illi Abraham: Habent Mosen, & Prophetas: audiant illos.

18. Quiconque répudie sa femme et en épouse une autre, commet adultère; et quiconque épouse celle que son mari a répudiée, commet adultère.

19. Il y avoit un homme riche qui se vêtoit de pourpre et de fin lin, et qui se traitoit bien et magnifiquement tous les jours.

20. Il y avoit aussi un pauvre, nommé Lazare, qui étoit couché à la porte *de ce riche*, et qui étoit couvert d'ulcères.

21. Il désiroit de se rassasier des miettes qui tomboient de la table du riche; et même les chiens venoient lécher ses ulcères.

22. Or, il arriva que le pauvre mourut, et il fut porté par les Anges dans le sein d'Abraham; le riche mourut aussi, et fut enseveli.

23. Et étant en enfer et dans les tourmens, il leva les yeux, et vit de loin Abraham, et Lazare dans son sein.

24. Et s'écriant, il dit: Père Abraham, aie pitié de moi, et envoie Lazare, afin qu'il trempe dans l'eau le bout de son doigt, pour me rafraîchir la langue; car je suis extrêmement tourmenté dans cette flamme.

25. Mais Abraham lui répondit: Mon fils, souviens-toi que tu as eu tes biens pendant ta vie, et Lazare y a eu des maux; et maintenant il est consolé, et tu es dans les tourmens.

26. Outre cela, il y a un grand abyme entre vous et nous; de sorte que ceux qui voudront passer d'ici vers vous ne le peuvent; non plus que ceux qui *voudroient* passer de là ici.

27. Et *le riche* dit: Je te prie donc, Père *Abraham*, d'envoyer *Lazare* dans la maison de mon Père;

28. Car j'ai cinq frères, afin qu'il les avertisse, de peur qu'ils ne viennent aussi eux-mêmes dans ce lieu de tourmens.

29. Abraham lui répondit: Ils ont Moyse et les Prophètes; qu'ils les écoutent.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar, named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And, besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.

31 Εἶπε δὲ αὐτῷ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. 39. † 11.

Κεφ. ιζ'. 17.

* 1 Εἶπε δὲ πρὸς τοὺς μαθητάς· † Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ δι' οὗ ἔρχεται.

* 2 † Λυσιτελεῖ αὐτῷ, εἰ † μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων.

3 Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.

4 Καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σὲ, λέγων· Μετανοῶ· ἀφήσεις αὐτῷ.

7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα, ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως· Παρελθὼν ἀνάπεσαι;

8 Ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἑτοίμασόν τι δειπνήσω, καὶ περίζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

9 Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ.

* 10 Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· Ὅτι δοῦλοι † ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

* 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ † παρατηρήσεως.

3 Is autem dixit: Non pater Abraham: sed si quis ex mortuis ierit ad eos, pœnitebunt.

31 Ait autem illi: Si Moſen & Prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent.

CAPUT XVII.

1 AIT autem ad discipulos: Impossibile est non venire scandala: væ autem per quem veniunt.

2 Expedit illi, si mola asinaria circumponatur circa collum ejus, & projiciatur in mare, quam ut scandalizet unum parvorum istorum.

3 Attendite vobis ipsis: si verò peccaverit in te frater tuus, increpa illum. Et si pœnituerit, dimitte illi:

4 Et si septies die peccaverit in te, & septies die conversus fuerit ad te, dicens: Pœnitet me; dimittes illi.

7 Quis autem ex vobis servum habens arantem aut pascentem, qui regresso de agro dicat illi statim: Adveniens recumbe.

8 Imo nonne dicet ei: Para quod cœnem, & circumcinctus ministra mihi, donec manducem & bibam, & post hæc manducabis & bibes tu?

9 Num gratiam habet servo illi, quia fecit præcepta ei? non puto.

10 Sic & vos quum feceritis omnia præcepta vobis, dicite: quod servi inutiles sumus, quia quod debuimus facere, fecimus.

20 Interrogatus autem a Pharisæis, quando venit regnum Dei, respondit eis & dixit: Non venit regnum Dei cum observatione:

30. *Le riche* dit : Non, Père Abraham ; mais si quelqu'un des morts va vers eux, ils s'amenderont.

31. Et *Abraham* lui dit : S'ils n'écoutent pas Moyse et les Prophetes, ils ne seroient pas non plus persuadés, quand même quelqu'un des morts ressusciteroit.

CHAPITRE XVII.

Jésus-Christ entretient du scandale, du pardon, des serviteurs inutiles ; guérit dix lepreux, et parle du jour du fils de l'homme.

JÉsus dit *aussi* à ses Disciples : Il ne se peut faire qu'il n'arrive des scandales ; toutefois malheur à celui par qui ils arrivent !

2. Il vaudroit mieux pour lui qu'on lui mit au cou une meule de moulin, et qu'on le jetât dans la mer, que de scandaliser un de ces petits.

3. Prenez *donc* garde à vous. Si ton frere t'a offensé, reprends-le ; et s'il se répent, pardonne-lui.

4. Et s'il t'a offensé sept fois le jour, et que sept fois le jour il revienne vers toi, et te dise : Je me repens ; pardonne-lui.

7. Qui de vous ayant un serviteur qui laboure ou qui paisse *les troupeaux*, et le *voyant* revenir des champs, lui dise aussitôt : Avance-toi, et te mets à table ?

8. Ne lui dira-t-il pas plutôt : Prepare-moi à souper, et ceins-toi et me sers, jusqu'à ce que j'aie mangé et bu ; et après cela tu mangeras et tu boiras.

9. Sera-t-il redevable à ce serviteur, parce qu'il aura fait ce qui lui avoit été commandé ? Je ne le pense pas.

10. Vous aussi de même, quand vous aurez fait tout ce qui vous est commandé, dites : Nous sommes des serviteurs inutiles ; parce que nous n'avons fait que ce que nous étions obligés de faire.

20. Les Pharisiens lui ayant demandé quand le Régne de Dieu viendroit, il leur répondit : Le Régne de Dieu ne viendra point avec éclat.

...et
...son justice de

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. L. 16.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XVII. L.

To avoid giving offence.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come?

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation:

20 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

27 Ἤσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν· καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·

29 Ἧι δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἁπάντας.

30 Κατὰ ταῦτα ἔσται ἧ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

31 Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

32 Μνημονεύετε τῆς γυναικὸς Λώτ.

33 Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτήν.

34 Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

35 Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

36 Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

26 Et sicut factum est in diebus Noë, ita & erit in diebus filii hominis.

27 Edebant, bibebant, uxores ducebant, nubebant, usque quâ die intravit Noë in arcam, & venit diluvium, & perdidit omnes.

28 Similiter & sicut factum est in diebus Lot: edebant, bibebant, emebant, vendebant, plantabant, ædificabant.

29 Quâ autem die exiit Lot à Sodomis, pluit ignem & sulphur de cælo, & perdidit omnes.

30 Secundum hæc erit quâ die filius hominis revelatur.

31 In illa die, qui fuerit super domum, & vasa ejus in domo, ne descendat tollere illa: & qui in agro, similiter non redeat in quæ retrò.

32 Memores estote uxoris Lot.

33 Quicumque quæsierit animam suam servare perdet illam: & quicumque perdiderit illam, vivificabit eam.

34 Dico vobis, illâ nocte erunt duo in lecto uno: unus assumetur, & alter relinquetur.

35 Duæ erunt molentes in idem: una assumetur, & altera relinquetur.

36 Duo erunt in agro, unus assumetur, & alter relinquetur.

Κεφ ιή 18.

1 Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν,

2 Λέγων· Κριτής τις ἦν ἔν τινι πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος·

3 Χήρα δὲ τις ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

1 Dicebat autem & parabolam illis, oportere semper orare, & non segnescere:

2 Dicens: Judex quidam erat in quadam civitate, Deum non timens, & hominem non reverebatur.

3 Vidua autem erat in civitate illa, & veniebat ad eum, dicens: Vindica me de adversario meo.

26. Et ce qui arriva du tems de Noé, arrivera de même au tems du Fils de l'homme :

27. On mangeoit, on buvoit, on épousoit et on donnoit en mariage, jusqu'au jour que Noé entra dans l'arche ; et le Déluge vint qui les fit tous périr.

28. De même aussi, comme du tems de Lot, on mangeoit, on buvoit, on achetoit, on vendoit, on plantoit et on bâtissoit ;

29. Mais le jour que Lot sortit de Sodome, il plut du ciel du feu et du soufre, qui les fit tous périr.

30. Il en sera de même au jour que le Fils de l'homme paroîtra.

31. En ce jour-là, que celui qui sera au haut de la maison, et qui aura ses meubles dans la maison, ne descende point pour les emporter ; et que celui qui sera aux champs ne retourne pas sur ses pas.

32. Souvenez-vous de la femme de Lot.

33. Quiconque cherchera à sauver sa vie la perdra ; et quiconque l'aura perdue la retrouvera.

34. Je vous dis qu'en cette nuit-là, de deux *hommes* qui seront dans un même lit, l'un sera pris, et l'autre laissé.

35. De deux *femmes* qui moudront ensemble, l'une sera prise, et l'autre laissée.

36. De deux *hommes* qui seront aux champs, l'un sera pris, et l'autre laissé.

CHAPITRE XVIII.

Notre Seigneur propose la parabole du Juge inique, celle du Pharisien et du Publicain, et il impose les mains à de petits enfans qu'on lui présente.

Il leur dit aussi cette parabole, *pour montrer* qu'il faut toujours prier, et ne se relâcher point :

2. Il y avoit dans une ville un Juge qui ne craignoit point Dieu, et qui n'avoit aucun égard pour personne.

3. Il y avoit aussi dans cette ville la une veuve qui venoit souvent à lui, et qui lui disoit : Faites moi justice de ma partie adverse.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of Man :

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark ; and the flood came, and destroyed them all.

28 Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded :

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of Man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed ; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together ; the one shall be taken, and the other left.

36 Two *men* shall be in the field : the one shall be taken, and the other left.

CHAP. XVIII.

The importunate widow.

AND he spake a parable unto them, *to this end*, that men ought always *to* pray, and not to faint ;

2 Saying, There was in a city a judge, which feared not God, neither regarded man :

3 And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

4 Καὶ ἐπὶ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἀνθρώπων οὐκ ἐντρέπομαι,

5 Διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

6 Εἶπε δὲ ὁ Κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

7 Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς;

8 Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει· πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην.

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς φαρισαῖος, καὶ ὁ ἕτερος τελώνης.

11 Ὁ φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεός, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης.

12 Νηστεύω δὶς τοῦ σαββάτου· ἀποδεκατεύω πάντα ὅσα κτῶμαι.

13 Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων· Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτὰς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

39 Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τοῦ λόγου αὐτοῦ.

40 Ἡ δὲ Μάρθα περιεσπᾶτο

4 Et non volebat ad tempus: poſt autem hæc dixit in ſeipſo: Si & Deum non timeo, & hominem non reveror:

5 Propter præbere mihi moleſtiam viduam hanc, vindicabo iſtam, ne in finem veniens fugillet me.

6 Ait autem Dominus: Audite quid judex iniquus dicit:

7 At Deus non faciet vindictam electorum ſuorum clamantium ad ſe die & nocte, & longanimis ſuper illos?

8 Etiam dico vobis, quia faciet vindictam illorum in celeritate, veruntamen filius hominis veniens num inveniet fidem in terra?

9 Dixit autem ad quoſdam perſuaſos in ſeipſis, quod eſſent juſti, & nihilifacientes cæteros, parabolam iſtam:

10 Homines duo aſcendebant in templum orare, unus Phariſæus, & alter publicanus.

11 Phariſæus ſtans apud ſe hæc orabat: Deus gratias ago tibi: quia non ſum ſicut cæteri hominum, raptores, injuſti, adulteri, aut & ut hic publicanus.

12 Jejuno bis ſabbato, decimo omnia quæ poſſideo.

13 Et publicanus à longe ſtans non volebat nec oculos ad cælum levare, ſed percutiebat in pectus ſuum, dicens: Deus propitius eſto mihi peccatori.

14 Dico vobis, deſcendit hic juſtificatus in domum ſuam, quam ille: quia omnis exaltans ſe ipſum humiliabitur: at humilians ſe ipſum exaltabitur.

38 Factum eſt autem in ire eos, & ipſe intravit in vicum quendam: mulier autem quædam nomine Martha excepit illum in domum ſuam.

39 Et huic erat ſoror vocata Maria, quæ etiam ſedens ſecus pedes Jeſu, audiebat verbum illius.

40 At Martha diſtrahebatur

4 And he would not for a while: L. 18
but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you, that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves, that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

38 Now it came to pass, as they L. 10
went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered

τὸ περὶ πολλὴν † διακονίαν· † ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ † μέλει σοι ὅτι ἡ † ἀδελφή μου † μόνην με † κατέλιπε † διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι † συναντιλάβηται.

41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, † μεριμνᾷς καὶ † τυρβάζῃ περὶ πολλά.

42 Ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

45. † 14.

Κεφ. ιθ'. 19.

1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, † μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου.

2 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί,

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

* 4 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Οὐκ ἀνέγνατε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, † ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

5 Καὶ εἶπεν· Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

6 Ὥστε οὐκ ἔτι εἰσὶ δύο, ἀλλὰ σὰρξ μία, ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

7 Λέγουσιν αὐτῷ· Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;

* 8 Λέγει αὐτοῖς· Ὅτι Μωσῆς πρὸς τὴν † σκληροκαρδίαν ὑμῶν † ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

9 Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται.

10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι.

circa multum ministerium: stans autem ait: Domine, non curæ est tibi quod soror mea solam me reliquit ministrare? dic ergo illi mihi ut simul suscipiat.

41 Respondens autem dixit illi Jesus: Martha, Martha, sollicita es, & turbaris circa multa.

42 Unius vero est usus. Maria autem bonam partem elegit, quæ non auferetur ab ea.

CAPUT XIX.

1 ET factum est quum consummasset Jesus sermones istos, transtulit se à Galilæâ, & venit in fines Judææ trans Jordanem.

2 Et secutæ sunt eum turbæ multæ: &

3 Et accesserunt ad eum Pharisæi tentantes eum, & dicentes ei: Si licet homini absolvere uxorem suam juxta omnem causam?

4 Qui verò respondens ait eis: Non legistis, quia faciens ab initio, masculum & fœminam fecit eos?

5 Et dixit: Propter hoc dimittet homo patrem, & matrem, & adhærebit uxori suæ: & erunt duo in carnem unam.

6 Itaque non amplius sunt duo, sed caro una. Quod ergo Deus conjunxit, homo non separet.

7 Dicunt illi: Quid ergo Moses mandavit dare libellum repudii, & dimittere eam?

8 Ait illis: Quòd Moses ad duritiem cordis vestri permisit vobis dimittere uxores vestras: ab initio autem non fuit ita.

9 Dico autem vobis, Quia quicumque dimiserit uxorem suam, nisi ob fornicationem, & duxerit aliam, mœchatur: & dimissam ducens, mœchatur.

10 Dicunt ei discipuli ejus: Si ita est causa hominis cum uxore, non confert nubere.

distraite par divers soins, elle vint et dit à *Jésus* : Seigneur, ne considères-tu point que ma sœur me laisse servir toute seule? Dis-lui donc qu'elle m'aide aussi.

41. Et Jésus lui répondit : Marthe, Marthe, tu te mets en peine et tu t'embarrasses de plusieurs choses;

42. Mais une seule chose est nécessaire; or, Marie a choisi la bonne part qui ne lui sera point ôtée.

about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore, that she help me. L. 10.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPITRE XIX.

Doctrine de Jésus-Christ. Du Divorce et des Richesses.

QUAND Jésus eut achevé ces discours, il partit de Galilée, et s'en alla dans les quartiers de la Judée, au-delà du Jourdain.

2. Et beaucoup de peuple l'y suivit,

3. Des Pharisiens y vinrent aussi pour le tenter, et ils lui dirent : Est-il permis à un homme de répudier sa femme, pour quelque sujet que ce soit?

4. Et il leur répondit : N'avez-vous pas lu que celui qui créa *l'homme*, au commencement, fit un homme et une femme;

5. Et qu'il est dit : C'est à cause de cela que l'homme quittera *son* père et sa mère, et qu'il s'attachera à sa femme, et les deux ne seront qu'une seule chair?

6. Ainsi ils ne sont plus deux, mais *ils sont* une seule chair. Que l'homme ne sépare donc point ce que Dieu a uni.

7. Ils lui dirent : Pourquoi donc Moïse a-t-il commandé de donner la lettre de divorce, quand on veut répudier sa femme?

8. Il leur dit : C'est à cause de la dureté de votre cœur, que Moïse vous a permis de répudier vos femmes; mais il n'en était pas ainsi au commencement.

9. Mais moi je vous dis, que quiconque répudiera sa femme, si ce n'est pour cause d'adultère, et en épousera une autre, commet un adultère; et celui qui épousera celle qui a été répudiée, commet aussi un adultère.

10. Ses Disciples lui dirent : Si telle est la condition de l'homme avec la femme, il ne convient pas de se marier.

AND it came to pass, *that*, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan: M. 19

2 And great multitudes followed him, and

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

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11 Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.

12 Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως· καὶ εἰσὶν εὐνοῦχοι, οἵτινες † εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσὶν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν, χωρείτω.

13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

14 Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ, εἷς προσελθὼν, εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;

17 Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

18 Λέγει αὐτῷ· Ποίας; Ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις·

19 Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα· καὶ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20 Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;

21 Ἔφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς· καὶ δεῦρο, ἀκολούθει μοι.

22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

24 Πάλιν δὲ λέγω ὑμῖν, † εὐκοπώτερόν ἐστι καμήλῳ † διὰ τρυπήματος ῥαφίδος † εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

25 Ἀκούσαντες δὲ οἱ μαθηταὶ

11 Et ipse ait illis: Non omnes capiunt verbum istud, sed quibus datum est.

12 Sunt enim eunuchi, qui de utero matris nati sunt sic: & sunt eunuchi, qui castrati sunt ab hominibus: & sunt eunuchi, qui castraverunt seipsos propter regnum cælorum, potens capere, capiat.

13 Tunc oblati sunt ei pueruli, ut manus imponeret eis, & oraret: At Discipuli increpabant eos.

14 At Jesus ait: Sinite pneruulos, & ne prohibete eos venire ad me: nam talium est regnum cælorum.

15 Et imponens eis manus, abiit inde.

16 Et ecce unus accedens, ait illi: Magister bone, quid boni faciam, ut habeam vitam æternam?

17 Ipse verò dixit ei: Quid me dicis bonum? nemo bonus si non unus, Deus. Si autem vis ingredi ad vitam, ferva mandata.

18 Dicit illi: Quæ? At Jesus dixit: hoc, Non occides: Non adulterabis: Non furaberis: Non falsò teftaberis:

19 Honora patrem tuum & matrem: &: Diliges proximum tuum ficut teipfum.

20 Dicit illi adolescens: Omnia hæc cuftodivi à juventute mea: quid adhuc deficio?

21 Ait illi Jesus: Si vis perfectus esse, vade, vende tuum fubftantiam, & da pauperibus: & habebis thesaurum in cælo: & veni, fequere me.

22 Audiens autem adolescens verbum, abiit triftis: erat enim habens poffeffiones multas.

23 At Jesus dixit discipulis suis: Amen dico vobis, quia difficilè dives intrabit in regnum cælorum.

24 Iterum autem dico vobis, facilius est camelum per foramen acus tranfire, quam divitem in regnum Dei intrare.

25 Audientes autem discipuli

11. Mais il leur dit : Tous ne sont pas capables de cela, mais ceux là seulement à qui il a été donné.

12. Car il y a des eunuques, qui sont nés tels dès le sein de leur mère ; il y en a qui ont été faits eunuques par les hommes ; et il y en a qui se sont faits eunuques eux-mêmes pour le Royaume des cieux. Que celui qui peut comprendre ceci, le comprenne.

13. Alors on lui présenta de petits enfants, afin qu'il leur imposât les mains et qu'il fît pour eux des prières ; mais les disciples reprenaient ceux qui les présentaient.

14. Mais Jésus leur dit : Laissez ces petits enfants, et ne les empêchez point de venir à moi ; car le Royaume des cieux est pour ceux qui leur ressemblent.

15. Et leur ayant imposé les mains, il partit de là.

16. Et voici, quelqu'un s'approchant, lui dit : Maître bon, que dois-je faire pour avoir la vie éternelle ?

17. Il lui répondit : Pourquoi m'appelles-tu bon ? Il n'y a qu'un seul bon, c'est Dieu. Que si tu veux entrer dans la vie, garde les commandements.

18. Il leur dit : Quels commandements ? Et Jésus lui répondit : Tu ne tueras point ; Tu ne commettras point adultère ; Tu ne déroberas point ; Tu ne diras point de faux témoignage ;

19. Honore ton père et ta mère ; Et tu aimeras ton prochain comme toi-même.

20. Le jeune homme lui dit : J'ai observé toutes ces choses dès ma jeunesse ; que me manque-t-il encore ?

21. Jésus lui dit : Si tu veux être parfait, va, vends ce que tu as, donne aux pauvres, et tu auras un trésor dans le ciel ; après cela, viens, et suis-moi.

22. Mais quand le jeune homme eut entendu cette parole, il s'en alla tout triste ; car il possédait de grands biens.

23. Alors Jésus dit à ses disciples : Je vous dis en vérité qu'un riche difficilement entrera dans le Royaume des cieux.

24. Et encore je vous dis qu'il est plus aisé [illegible] par le trou d'une aiguille, qu'un riche n'entre dans le Royaume de Dieu.

25. Les Disciples ayant entendu

11 But he said unto them: All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought unto him little children, that he should put *his* hands on them and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*,

Mt. 19.

αὐτῶ, ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι;

26 Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

Κεφ. κ'. 20.

* 1 6 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ‡ ἐξῆλθεν ἅμα πρωΐ ‡ μισθώσασθαι ‡ ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3 Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

4 Κἀκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν.

5 Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν, ἐποίησεν ὡσαύτως.

6 Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθών, εὗρεν ἄλλους ἑστῶτας ἀργούς, καὶ λέγει αὐτοῖς· Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7 Λέγουσιν αὐτῷ· Ὅτι οὐδείς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, λήψεσθε.

8 Ὀψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.

9 Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.

10 Ἐλθόντες δὲ οἱ πρῶτοι, ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.

11 Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,

12 Λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα.

ejus, mirabantur valde, dicentes: Quis ergo potest servari?

26 Aspiciens autem Jesus, dixit illis: Apud homines hoc impossibile est, apud autem Deum omnia possibilia sunt.

CAPUT. XX.

1 Simile enim est regnum cœlorum homini patrifamilias, qui exiit cum diluculo conducere operarios in vineam suam.

2 Conveniens autem cum operariis ex denario diem, misit eos in vineam suam.

3 Et egressus circa tertiam horam, vidit alios stantes in foro otiosos:

4 Et illis dixit: Abite & vos in vineam: & quod fuerit justum dabo vobis.

5 Illi autem abierunt. Iterum exiens circa sextam & nonam horam, fecit similiter.

6 Circa verò undecimam horam exiens, invenit alios stantes otiosos, & dicit illis: Quid hic statis totam diem otiosi?

7 Dicunt ei: Quia nemo nos mercede conduxit. Dicit eis: Ite & vos in vineam, & quod fuerit justum, sumetis.

8 Vespere autem facto, dicit dominus vineæ procuratori suo: Voca operarios & redde illis mercedem, incipiens à novissimis usque ad primos.

9 Et venientes qui circa undecimam horam, acceperunt singuli denarium.

10 Venientes autem primi, arbitrati sunt quòd plus essent accepturi: & acceperunt & ipsi singuli denarium.

11 Accipientes autem murmurabant adversus patrem-familias,

12 Dicentes: Quòd hi novissimi unam horam fecerunt, & pares nobis illos fecisti, portantibus pondus diei, & æstum.

cela, furent fort étonnés, et ils disoient: Qui peut donc être sauvé?

26. Et Jésus les regardant, leur dit: Quant aux hommes, cela est impossible, mais quant à Dieu, toutes choses sont possibles.

CAR le Royaume des cieux est semblable à un père de famille, qui sortit dès la pointe du jour, afin de louer des ouvriers pour *travailler à* sa vigne.

2. Et ayant accordé avec les ouvriers à un denier par jour, il les envoya à sa vigne.

3. Il sortit encore environ la troisième heure *du jour*, et il en vit d'autres qui étoient dans la place sans rien faire;

4. Auxquels il dit: Allez-vous *en* aussi à ma vigne, et je vous donnerai ce qui sera raisonnable.

5. Et ils y allèrent. Il sortit encore environ la sixième et la neuvième heure, et il fit la même chose.

6. Et vers l'onzième heure, il sortit, et il en trouva d'autres qui étoient sans rien faire, auxquels il dit: Pourquoi vous tenez-vous ici tout le jour sans rien faire?

7. Ils lui répondirent: Parce que personne ne nous a loués. Et il leur dit: Allez-vous-en aussi à ma vigne, vous recevrez ce qui sera raisonnable.

8. Quand le soir fut venu, le Maître de la vigne dit à celui qui avoit le soin de ses affaires: Appelle les ouvriers, et leur paie *leur* salaire, en commençant depuis les derniers jusqu'aux premiers.

9. Et ceux *qui avoient été loués* sur l'onzième heure, étant venus, ils reçurent chacun un denier.

10. Or, quand les premiers furent venus, ils s'attendoient à recevoir davantage, mais ils reçurent aussi chacun un denier.

11. Et l'ayant reçu, ils murmuroient contre le père de famille,

12. Disant: Ces derniers n'ont travaillé qu'une heure, et tu les égales à nous, qui avons supporté la fatigue de *tout le* jour et la chaleur.

they were exceedingly amazed, saying, Who then can be saved? Mk. 10

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

CHAP. XX. Mk.

The labourers in the vineyard.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

* 13 Ὁ δὲ ἀποκριθεὶς, εἶπεν ἑνὶ αὐτῶν· † Ἑταῖρε, οὐκ ‡ ἀδικῶ σε· οὐχὶ † δηναρίου ‡ συνεφώνησάς μοι;

14 Ἆρον τὸ σὸν, καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καί σοι.

15 Ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;

* 16 Οὕτως ἔσονται οἱ ἔσχατοι, πρῶτοι. καὶ οἱ πρῶτοι, ἔσχατοι. πολλοὶ γάρ εἰσι † κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

Κεφ. ιθ'. 19.

1 ΚΑΙ εἰσελθὼν διέρχετο τὴν Ἰερειχώ.

* 2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν † ἀρχιτελώνης καὶ αὐτὸς ἦν πλούσιος.

3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι· καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

* 4 Καὶ † προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ † συκομορέαν, ἵνα ἴδῃ αὐτὸν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.

5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, ‡ σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

6 Καὶ ‡ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

* 7 Καὶ ἰδόντες ἅπαντες † διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.

* 8 Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον· Ἰδοὺ, τὰ † ἡμίσιά μου τῶν † ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι † τετραπλοῦν.

9 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

10 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ, καὶ

13 Ille verò respondens dixit uni eorum: Amice, non facio injuriam tibi: nonne denario convenisti mecum?

14 Tolle quod tuum, & abi, volo autem huic novissimo dare sicut & tibi.

15 Aut non licet mihi facere quod volo in meis? an oculus tuus malus est, quia ego bonus sum?

16 Sic erunt novissimi, primi: & primi, novissimi. Multi enim sunt vocati, pauci verò electi.

CAPUT XIX.

1 ET ingressus pertransibat Jericho.

2 Et ecce vir nomine vocatus Zachæus, & hic erat princeps publicanorum: & ipse erat dives

3 Et quærebat videre Jesum quis esset, & non poterat præ turba: quia statura pusillus erat.

4 Et præcurrens coram, ascendit in sycomorum, ut videret eum: quia illac erat transiturus.

5 Et ut venit ad locum, suspiciens Jesus vidit illum, & dixit ad eum: Zachæe, festinans descende: hodie enim in domo tua oportet me manere.

6 Et festinans descendit, & excepit illum gaudens.

7 Et videntes omnes murmurabant, dicentes: quod ad peccatorem hominem introivit diversari.

8 Stans autem Zachæus dixit ad Dominum: Ecce dimidia subitantiarum mearum, Domine, do pauperibus, & si aliquem quid defraudavi, reddo quadruplum.

9 Ait autem ad eum Jesus: Quia hodie filius domui huic facta est, eo quod & ipse filius Abrahæ sit.

10 Venit enim filius hominis quærere & salvare perditum.

11 Audientibus autem illis hæc, adjiciens dixit parabolam, propter prope eum esse Hieru-

13. Mais il répondit à l'un d'eux, et lui dit : Mon ami, je ne te fais point de tort ; n'as-tu pas accordé avec moi à un denier *par jour* ?

14. Prends ce qui est à toi, et t'en va ; mais je veux donner à ce dernier autant qu'à toi.

15. Ne m'est-il pas permis de faire ce que je veux de ce qui est à moi ? Ton œil est-il mauvais de ce que je suis bon ?

16. Ainsi les derniers seront les premiers, et les premiers seront les derniers ; car il y en a beaucoup d'appelés, mais peu d'élus.

CHAPITRE XIX.

La conversion de Zachée ; la parabole des dix marcs. Jésus fait son entrée à Jérusalem ; il répand des larmes sur elle, et purge le Temple.

1. Jésus étant entré dans Jéricho, passoit par la ville.

2. Et un homme appelé Zachée, chef des péagers, qui étoit riche,

3. Cherchoit à voir qui étoit Jésus ; mais il ne le pouvoit pas à cause de la foule, parce qu'il étoit de petite taille.

4. C'est pourquoi il courut devant, et monta sur un sycomore, pour le voir ; parce qu'il devoit passer par-là.

5. Jésus étant venu en cet endroit, et regardant en haut, le vit, et lui dit : Zachée, hâte-toi de descendre ; car il faut que je loge aujourd'hui dans ta maison.

6. Et il descendit promptement, et le reçut avec joie.

7. Et tous ceux qui virent cela, murmuroient, disant qu'il étoit entré chez un homme de mauvaise vie pour y loger.

8. Et Zachée se présentant devant le Seigneur, lui dit : Seigneur, je donne la moitié de mes biens aux pauvres, et si j'ai fait tort à quelqu'un en quelque chose, je lui en rends quatre fois autant.

9. Sur quoi Jésus lui dit : Le salut est entré aujourd'hui dans cette maison, parce que celui-ci est aussi enfant d'Abraham.

10. Car le Fils de l'homme est venu chercher et sauver ce qui étoit perdu.

11. Comme ils écoutoient ce discours, Jésus continuant, proposa une parabole, sur ce qu'il étoit près de Jérusalem, et qu'ils

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 777. 20

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

CHAP. XIX.

The publican Zacchæus.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*.

5 And, when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of Man is come to seek and to save that which was lost.

11 And, as they heard these things, he added, and spake a parable, because he was nigh to Je-

L.

δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

12 Εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

* 13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς· † Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

* 14 Οἱ δὲ πολῖται αὐτοῦ ‖ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν ‖ πρεσβείαν ‖ ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

* 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς τί † διεπραγματεύσατο.

* 16 Παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ † μνᾶ σου † προσειργάσατο δέκα μνᾶς.

17 Καὶ εἶπεν αὐτῷ· Εὖ ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

18 Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.

19 Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.

20 Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.

21 Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρός εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας.

* 22 Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· ἤδεις ὅτι ἐγὼ † ἄνθρωπος † αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα.

23 Καὶ διατί οὐκ ἔδωκάς τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, κἀγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;

salem, & videri eis quod confestim esset regnum Dei apparitura.

12 Dixit ergo: Homo quidam nobilis abiit in regionem longinquam accipere sibi ipsi regnum, & reverti.

13 Vocans autem decem servos suos, dedit eis decem minas, & ait ad illos: Negotiamini dum venio.

14 At cives ejus oderant eum, & miserunt legationem post illum, dicentes: Non volumus hunc regnare super nos.

15 Et factum est in redire ipsum accipientem regnum, ait vocari sibi servos hos, quibus dedit argentum, ut sciret quis quid negotiatus esset.

16 Adfuit autem primus, dicens: Domine, mina tua acquisivit decem minas.

17 Et ait illi: Euge bone serve: quia in modico fidelis fuisti, esto potestatem habens super decem civitates.

18 Et venit secundus, dicens: Domine, mina tua fecit quinque minas.

19 Ait autem & huic: Et tu esto super quinque civitates.

20 Et alter venit, dicens: Domine, ecce mina tua, quam habui repositam in sudario.

21 Timui enim te, quia homo austerus es: tollis quod non posuisti, & metis quod non seminasti.

22 Dicit autem ei: Ex ore tuo judico te, scelerate serve: sciebas quod ego homo austerus sum, tollens quod non posui, & metens quod non seminavi.

23 Et quare non dedisti argentum meum mensariis, & veniens ego cum usura utique exegissem illud?

croyoient que le règne de Dieu allait paroître bientôt.

12. Il dit donc : Un homme de grande naissance s'en alla dans un pays éloigné, pour prendre possession d'un royaume, et s'en revenir ensuite.

13. Et ayant appelé dix de ses serviteurs, il leur donna dix marcs d'argent, et leur dit : Faites-les valoir jusqu'à ce que je revienne.

14. Mais les gens de son pays le haïssoient ; et ils envoyèrent une ambassade après lui, pour dire : Nous ne voulons point que celui-ci règne sur nous.

15. Il arriva donc, lorsqu'il fut de retour après avoir pris possession du royaume, qu'il commanda qu'on fît venir ces serviteurs auxquels il avoit donné l'argent, pour savoir combien chacun l'avoit fait valoir.

16. Et le premier se présenta, et dit : Seigneur, ton marc a produit dix autres marcs.

17. Et il lui dit : Cela est bien, bon serviteur ; parce que tu as été fidèle dans peu de chose, tu auras le gouvernement de dix villes.

18. Et le second vint, et dit : Seigneur, ton marc a produit cinq autres marcs.

19. Et il dit aussi à celui-ci : Et toi, commande à cinq villes.

20. Et un autre vint, et dit : Seigneur, voici ton marc que j'ai gardé enveloppé dans un linge ;

21. Car je te craignois, parce que tu es un homme sévère ; tu prends où tu n'as rien mis, et tu moissonnes où tu n'as point semé.

22. Et *son maître* lui dit : Méchant serviteur, je te jugerai par tes propres paroles : Tu savois que je suis un homme sévère, qui prends où je n'ai rien mis, et qui moissonne où je n'ai point semé ;

23. Et pourquoi n'a-t-tu pas mis mon argent à la banque, et à mon retour je l'eusse retiré avec les intérêts ?

rusalem, and because they thought that the kingdom of God should immediately appear. 11

12 He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: K2

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 Καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

25 Καὶ εἶπαν αὐτῷ· Κύριε, ἔχει δέκα μνᾶς.

26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

* 27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ † κατασφάξατε ἔμπροσθέν μου.

28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

2 Et attentibus dixit: Auferte ab illo minam: & date decem minas habenti.

25 Et dixerunt ei: Domine, habet decem minas.

26 Dico enim vobis, quia omni habenti dabitur: ab eo autem non habente, & quod habet, auferetur ab eo.

27 Verumtamen inimicos meos illos, non volentes me regnare super se adducite huc, & jugulate ante me.

28 Et dicens hæc, ibat ante ascendens in Hierosolyma.

Κεφ. κα' 21.

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητάς, λέγων αὐτοῖς·

2 Πορεύθητε εἰς τὴν κώμην, τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

3 Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει. εὐθὺς δὲ ἀποστελεῖ αὐτούς.

4 Τοῦτο δὲ γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος·

5 Εἴπατε τῇ θυγατρὶ Σιών· Ἰδοὺ ὁ βασιλεύς σου ἔρχεται σοι πραΰς, καθήμενος ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.

6 Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

7 Ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ † ἐπεκάθισαν ἐπάνω αὐτῶν.

8 Ὁ δὲ πλεῖος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια εἰς τὴν ὁδόν· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστόρνυον εἰς τὴν ὁδόν.

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστιν οὗτος;

11 Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

1 ET quum approximassent in Hierosolyma, & venissent in Bethphage ad montem Olivarum, tunc Jesus misit duos discipulos, dicens eis:

2 Ite in vicum qui adversum vos: & statim invenietis asinam alligatam, & pullum cum ea: solventes adducite mihi.

3 Et si quis vobis dixerit aliquid, dicite, quia Dominus eorum usum habet: statim autem dimittet eos.

6 Euntes autem discipuli & facientes sicut mandavit illis Jesus,

7 Adduxerunt asinam, & pullum, & imposuerunt super eos vestimenta sua, & collocarunt eum desuper eos.

8 At plurima turba straverunt sua vestimenta in via: alii autem cædebant ramos de arboribus, & sternebant in via.

10 Et intrante eo in Hierosolyma, commota est universa civitas, dicens: Quis est hic?

11 Ergo Pharisæi dicebant ad semetipsos: Videtis quia non proficitis quicquam? ecce mundus post eum abiit.

20 Erant autem quidam Græci ex adscendentibus, ut adorarent in die festo.

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. L. 19

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath, shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

CHAPITRE XXI.

Jesus-Christ entre dans Jerusalem, chasse les marchands du Temple, et répond aux Pharisiens.

(Comme ils approchaient de Jérusalem et qu'ils étaient déjà à Bethphagé, près du mont des Oliviers, Jésus envoya deux de ses disciples;

2. Leur disant : Allez à la bourgade qui est devant vous, vous y trouverez d'abord une ânesse attachée, et son ânon avec elle; détachez-les et amenez-les-moi.

3. Et si quelqu'un vous dit quelque chose, vous direz que le Seigneur en a besoin et qu'il les renverra aussitôt.

4. Les disciples s'en allèrent donc et firent comme Jésus leur avait ordonné.

5. Il fut accompli ce qui avait été prédit par le prophète, qui a dit : Dites à la fille de Sion : Voici ton roi qui vient à toi plein de douceur, monté sur une ânesse et sur l'ânon, fils de celle qui porte le joug.

6. Les disciples allèrent donc et firent comme Jésus leur avait ordonné.

7. Ils amenèrent l'ânesse et l'ânon, mirent dessus leurs vêtements, et le firent monter.

8. Une très grande foule étendit ses vêtements sur le chemin, et d'autres coupaient des branches d'arbres, et les répandaient sur le chemin.

9. Et ceux qui le précédaient et ceux qui le suivaient criaient : Hosanna au fils de David! Béni soit celui qui vient au nom du Seigneur! Hosanna au plus haut des cieux!

10. Et quand il fut entré dans Jérusalem, toute la ville fut émue, et disait : Qui est celui-ci?

11. Et le peuple répondait : C'est le prophète Jésus, de Nazareth en Galilée.

12. Jésus entra dans le temple de Dieu, et chassa tous ceux qui vendaient et achetaient dans le temple; il renversa les tables des changeurs, et les sièges de ceux qui vendaient des colombes,

13. Et leur dit : Il est écrit : Ma maison sera appelée maison de prière; mais vous en faites une caverne de voleurs.

14. Des aveugles et des boiteux vinrent à lui dans le temple, et il les guérit.

15. Les princes des prêtres et les scribes, voyant les merveilles qu'il faisait, et les enfants qui criaient dans le temple : Hosanna au fils de David! en furent indignés,

16. Et lui dirent : Entendez-vous ce que disent ceux-ci? Jésus leur répondit : Oui, n'avez-vous jamais lu : Vous avez tiré la louange de la bouche des enfants et de ceux qui sont à la mamelle?

17. Et les laissant, il sortit de la ville, et alla à Béthanie, où il demeura pendant la nuit.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, Mt. 21

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. J. 12

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called of all nations the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

21 Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἐλθόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

22 Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

23 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

24 Ἀμὴν ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

25 Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

26 Ἐάν τις ἐμοὶ διακονῇ, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ.

27 Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

28 Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθε οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.

29 Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι· ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκε.

30 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν, ἀλλὰ δι' ὑμᾶς.

31 Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·

32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

33 Τοῦτο δὲ ἔλεγε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

34 Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστι· περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

36 Ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐνώπιον αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν·

38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας·

40 Τετύφλωκε τοὺς ὀφθαλμοὺς αὐτῶν, καὶ ἐπώρωσε τὴν καρδίαν αὐτῶν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ νοήσωσι τῇ καρδίᾳ καὶ ἐπιστρέψωσι, καὶ ἰάσομαι αὐτούς.

41 Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.

42 Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται·

43 ἠγάπησαν γὰρ τὴν δόξαν τὴν παρὰ τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ Θεοῦ.

44 Ἰησοῦς δὲ ἔκραξε καὶ εἶπε· Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με·

45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

46 Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

47 Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

48 Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

49 Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με Πατὴρ, αὐτός μοι ἐντολὴν δέδωκε τί εἴπω καὶ τί λαλήσω.

50 Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν· ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέ μοι ὁ Πατὴρ, οὕτω λαλῶ.

21 Erant autem quidam ex gentibus ex eis qui ascenderant ut adorarent in die festo. Hi ergo accesserunt ad Philippum a Bethsaida Galilææ: & rogabant eum, dicentes: Domine, volumus Jesum videre.

22 Venit Philippus, & dicit Andreæ: & rursum Andreas & Philippus dicunt Jesu.

23 At Jesus respondit eis, dicens: Venit hora ut glorificetur Filius hominis.

24 Amen, amen, dico vobis, nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert.

25 Qui amat animam suam perdet eam: & qui odit animam suam in hoc mundo, in vitam æternam custodit eam.

26 Si quis mihi ministrat, me sequatur: & ubi sum ego, illic & minister meus erit. Si quis mihi ministraverit, honorificabit eum Pater meus.

27 Nunc anima mea turbata est. Et quid dicam? Pater, salvifica me ex hac hora? sed propterea veni in horam hanc.

28 Pater, clarifica nomen tuum. Venit ergo vox de cælo: Et clarificavi, & iterum clarificabo.

29 Turba ergo quæ stabat & audierat, dicebat tonitruum factum esse. Alii dicebant: Angelus ei locutus est.

30 Respondit Jesus & dixit: Non propter me hæc vox venit, sed propter vos.

31 Nunc judicium est mundi hujus: nunc princeps hujus mundi ejicietur foras.

32 Et ego si exaltatus fuero a terra, omnia traham ad meipsum.

33 Hoc autem dicebat significans qua morte esset moriturus.

34 Respondit ei turba: Nos audivimus ex lege quia Christus manet in æternum: & quomodo tu dicis: Oportet exaltari Filium hominis? quis est iste Filius hominis?

35 Dixit ergo eis Jesus: Adhuc modicum lumen in vobis est. Ambulate dum lucem habetis, ut non tenebræ vos comprehendant: & qui ambulat in tenebris nescit quo vadat.

36 Dum lucem habetis, credite in lucem, ut filii lucis sitis. Hæc locutus est Jesus: & abiit, & abscondit se ab eis.

37 Cum autem tanta signa fecisset coram eis, non credebant in eum:

38 ut sermo Isaiæ prophetæ impleretur, quem dixit: Domine, quis credidit auditui nostro? & brachium Domini cui revelatum est?

39 Propterea non poterant credere, quia iterum dixit Isaias:

40 Excæcavit oculos eorum, & obduravit cor eorum: ut non videant oculis, & intelligant corde, & convertantur, & sanem eos.

41 Hæc dixit Isaias, quando vidit gloriam ejus, & locutus est de eo.

42 Verumtamen & ex principibus multi crediderunt in eum: sed propter Pharisæos non confitebantur, ut non synagoga ejicerentur:

43 dilexerunt enim gloriam hominum magis quam gloriam Dei.

44 Jesus autem clamavit & dixit: Qui credit in me, non credit in me, sed in eum qui misit me:

45 & qui videt me, videt eum qui misit me.

46 Ego lux in mundum veni, ut omnis qui credit in me, in tenebris non maneat.

47 Et si quis audierit verba mea & non custodierit, ego non judico eum: non enim veni ut judicem mundum, sed ut salvificem mundum.

48 Qui spernit me & non accipit verba mea, habet qui judicet eum: sermo quem locutus sum, ille judicabit eum in novissimo die.

49 Quia ego a meipso non sum locutus: sed qui misit me Pater, ipse mihi mandatum dedit quid dicam & quid loquar.

50 Et scio quia mandatum ejus vita æterna est. Quæ ergo ego loquor, sicut dixit mihi Pater, sic loquor.

21. Vinrent vers Philippe, qui était de Bethsaïde en Galilée, et ils lui dirent en le priant : Seigneur, nous voudrions bien voir Jésus.

22. Philippe vint et le dit à André, et André et Philippe le dirent à Jésus.

23. Et Jésus leur répondit : L'heure est venue que le Fils de l'homme doit être glorifié.

24. En vérité, en vérité je vous le dis : Si le grain de froment ne tombant en terre ne meurt, il demeure seul ; mais s'il meurt, il porte beaucoup de fruit.

25. Et les ayant laissés, il sortit de la ville, et s'en alla à Béthanie, où il passa la nuit.

26. Le lendemain, comme ils sortaient de Béthanie,

Jésus étant entré dans le Temple, se mit à chasser ceux qui vendaient et qui achetaient dans le Temple, et il renversa les tables des changeurs, et les sièges de ceux qui vendaient des pigeons.

16. Et il ne permettait pas que personne portât *aucun* vaisseau par le Temple.

17. Et il les enseignait, en leur disant : N'est-il pas écrit : Ma maison sera appelée par toutes les nations, une maison de prière ; mais vous en avez fait une caverne de voleurs ?

18. Ce que les Scribes et les principaux Sacrificateurs ayant entendu, ils cherchaient comment ils le feraient périr ; car ils le craignaient, parce que tout le peuple était ravi de sa doctrine.

19. Le soir étant venu, Jésus sortit de la ville.

20. Puis, étant revenant à Jérusalem, et comme il allait par le Temple, les principaux Sacrificateurs, les Scribes, et les Sénateurs s'approchèrent de lui,

Et lui dirent

Mes. Mais que vous semble-t-il de ceci ? Un homme avait deux fils, et s'adressant au premier, il lui dit : *Mon fils*, va aujourd'hui travailler dans ma vigne.

29. Mais il répondit : Je n'y veux point aller. Cependant il se repentit ensuite, et il y alla.

30. Puis étant venu à l'autre, il lui dit la même chose. Celui-ci répondit : Oui, Seigneur, j'irai ; mais il n'y alla point.

31. Lequel des deux fit la volonté de son père ? Ils lui répondirent : Le premier. Jésus leur dit : Je vous dis en vérité que les publicains et les femmes de mauvaise vie vous devancent au Royaume de Dieu.

21 The same came, the [illegible] Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying,

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

17 And he left them, and went out of the city into Bethany; and he lodged there. Mt. 21

12 And on the morrow, when they were come from Bethany, Mk. 11

15. Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying them, Is it not written, My h[ouse] shall be called of all nations house of prayer? but ye made it a den of thieves.

18 And the scribes and priests heard it, and sought they might destroy him: for feared him, because all the p[eople] was astonished at his doctrin[e].

19 And when even was co[me] he went out of the city. 27

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. Mt 21.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go to the kingdom of God before you.

4 Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις· Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.

4 Iterum misit alios servos, dicens: Dicite vocatis: Ecce prandium meum paravi, tauri mei & altilia occisa, & omnia expedita: venite ad nuptias.

5 Οἱ δὲ ἀμελήσαντες, ἀπῆλθον· ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ.

5 Illi autem negligentes abierunt: ille quidem in proprium agrum, ille vero ad mercaturam suam.

6 Οἱ δὲ λοιποὶ, κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν.

6 At reliqui probum servos ejus, contumelia afficerunt, & occiderunt.

7 Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.

7 Audiens autem rex ille, iratus est: & mittens exercitus suos, perdidit homicidas illos, & civitatem illorum incendit.

8 Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

8 Tunc ait servis suis: Quidem nuptiæ expeditæ sunt: qui autem vocati non fuerunt digni.

9 Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέσατε εἰς τοὺς γάμους.

9 Ite igitur ad compita viarum, & quoscunque inveneritis, vocate ad nuptias.

10 Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

10 Et egressi servi illi in vias congregaverunt omnes quos invenerunt, malosque & bonos: & impletæ sunt nuptiæ discumbentium.

11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου.

11 Ingressus autem rex spectare discumbentes, vidit ibi hominem non vestitum indumento nuptiarum.

12 Καὶ λέγει αὐτῷ· Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη.

12 Et ait illi; Amice, quomodo intrasti huc, non habens vestem nuptialem? Ille verò ore obticuit.

13 Τότε εἶπε ὁ βασιλεὺς τοῖς διακόνοις· Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων.

13 Tunc dixit rex ministris: Ligantes ejus pedes & manus, tollite eum, & ejicite in tenebras exteriores: ibi erit fletus & fremitus dentium.

14 Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

14 Multi enim sunt vocati, pauci verò electi.

15 Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

15 Tunc abeuntes Pharisæi, consilium inierunt ut eum illaquearent in sermone.

16 Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν, λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

16 Et mittunt ei discipulos suos cum Herodianis, dicentes: Magister, scimus quia verax es, & viam Dei in veritate doces: & non est cura tibi de aliquo: non enim respicis in faciem hominum.

17 Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ;

17 Dic ergò nobis, quid tibi videtur? Licet dare censum Cæsari, an non?

18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονη-

18 Cognoscens autem Jesus

for the Hr. and Eng. text see pa. 58. c. d.

55. Ecoutez une autre similitude.

Un homme ayant planté une vigne, l'environna d'une haie, y fit un creux pour un pressoir, y bâtit une tour, et la donna à des vignerons, et s'en alla.

2. Et dans la saison, il envoya un de ses serviteurs vers les vignerons, afin de recevoir d'eux du fruit de la vigne.

3. Mais l'ayant pris, ils le battirent, et le renvoyèrent à vuide.

4. Il leur envoya encore un autre serviteur; mais ils lui jetèrent des pierres, et lui meurtrirent toute la tête, et le renvoyèrent, après l'avoir traité outrageusement.

5. Et il en envoya encore un autre qu'ils tuèrent, et plusieurs autres, dont ils battirent les uns, et tuèrent les autres.

6. Enfin ayant un fils qu'il chérissait, il le leur envoya encore le dernier, disant, ils auront du respect pour mon fils.

7. Mais ces vignerons dirent entr'eux: C'est ici l'héritier; venez, tuons le, et l'héritage sera à nous.

8. Et le prenant, ils le tuèrent, et le jetèrent hors de la vigne.

9. Que fera donc le maître de la vigne? Il viendra, et fera périr ces vignerons, et il donnera la vigne à d'autres.

10. Et quand les principaux sacrificateurs et les Pharisiens eurent entendu ces similitudes, ils reconnurent qu'il parloit d'eux.

11. Et ils cherchoient à se saisir de lui; mais ils craignirent le peuple, parce qu'il regardoit Jesus comme un Prophète.

Jesus, prenant la parole, continua à leur parler en paraboles, et leur dit:

2. Le Royaume des cieux est semblable à un Roi, qui fit les noces de son Fils.

3. Et il envoya ses serviteurs pour appeler ceux qui avoient été invités aux noces; mais ils n'y voulurent point venir.

for the Gr. & Lat. text see next page

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man planted a vineyard, and set *an* hedge about it, and digged a *place for the wine-fat*, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall, therefore, the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

11 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

22 AND spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding; and they would not come.

58.

33 Ἄλλην παραβολὴν ἀκούσατε.

Ἄμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ φραγμὸν αὐτῷ περιέθηκε καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησε.

2 Καὶ ἀπέστειλε τοῖς γεωργοῖς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

3 Οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.

4 Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν καὶ ἀπέστειλαν ἠτιμωμένον.

5 Καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

6 Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν μου.

7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

8 Καὶ λαβόντες αὐτὸν, ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

9 Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.

46 Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

24. † 2.

Κεφ. κβ' 22.

1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων·

2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ·

3 Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν.

33 Alium parabolam audite.

Vineam plantavit homo, & circumposuit sepem, & fodit lacum, & ædificavit turrim, & elocavit eam agricolis, & peregre profectus est.

2 Et misit ad agricolas tempore servum, ut ab agricolis acciperet de fructu vineæ.

3 Illi autem fumentes eum ceciderunt, & dimiserunt vacuum.

4 Et iterum misit ad illos alium servum: & illum lapidantes in capite vulneraverunt, & ablegaverunt inhonoratum.

5 Et rursum alium misit: & illum occiderunt, & plurefalios, hos quidem cædentes, hos verò occidentes.

6 Adhuc ergo unum filium habens dilectum suum, misit & illum ad eos novissimum, dicens: Quia reverebuntur filium meum.

7 Illi verò agricolæ dixerunt apud seipsos: Quod hic est hæres: venite occidamus eum, & nostra erit hæreditas.

8 Et apprehendentes eum, occiderunt, & ejecerunt extra vineam.

9 Quid ergo faciet dominus vineæ? Veniet, & perdet colonos, & dabit vineam aliis.

45 Et audientes principes Sacerdotum & Pharisæi parabolas ejus, cognoverunt quod de ipsis diceret.

46 Et quærentes eum prehendere, timuerunt turbas quoniam sicut Prophetam eum habebant.

CAPUT XXII.

1 ET respondens Jesus, iterum dixit eis in parabolis, dicens:

2 Simile factum est regnum cælorum homini regi, qui fecit nuptias filio suo:

3 Et misit servos suos vocare vocatos ad nuptias: & nolebant venire.

for the Fr. & Eng. text

see preceding page c.d.

4. Il envoya encore d'autres serviteurs, avec cet ordre : Dites à ceux qui ont été invités : J'ai fait préparer mon dîner ; mes taureaux et mes bêtes grasses sont tuées, et tout est prêt, venez aux noces.

5. Mais eux n'en tenant compte, s'en allèrent, l'un à sa métairie, et l'autre à son trafic.

6. Et les autres prirent ses serviteurs, et les outragèrent, et les tuèrent.

7. Le Roi l'ayant appris, se mit en colère, et y ayant envoyé ses troupes, il fit périr ces meurtriers et brûla leur ville.

8. Alors il dit à ses serviteurs : Le festin des noces est prêt, mais ceux qui étoient invités n'en étoient pas dignes.

9. Allez donc dans les carrefours des chemins, et invitez aux noces tous ceux que vous trouverez.

10. Et ses serviteurs étant allés dans les chemins, assemblèrent tous ceux qu'ils trouvèrent, tant mauvais que bons, en sorte que la salle des noces fut remplie de gens qui étoient à table.

11. Et le Roi étant entré pour voir ceux qui étoient à table, aperçut un homme qui n'avoit pas un habit de noces.

12. Et il lui dit : Mon ami, comment es-tu entré ici sans avoir un habit de noces ? Et il eut la bouche fermée.

13. Alors le Roi dit aux serviteurs : Liez-le pieds et mains, emportez-le, et le jetez dans les ténèbres de dehors ; c'est là qu'il y aura des pleurs et des grincements de dents.

14. Car il y en a beaucoup d'appelés, mais peu d'élus.

15. Alors les Pharisiens s'étant retirés, consultèrent pour le surprendre dans ses discours.

16. Et ils lui envoyèrent de leurs disciples, avec des Hérodiens, qui lui dirent : Maître, nous savons que tu es sincère, et que tu enseignes la voie de Dieu selon la vérité, sans avoir égard à qui que ce soit ; car tu ne regardes point l'apparence des hommes.

17. Dis-nous donc ce qui te semble *de cela* : Est-il permis de payer le tribut à César, ou non ?

18. Mais Jésus connoissant leur

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and intreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and, as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then saith the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their

εἶναι αὐτὸν, εἶπε· Τί με πειράζετε ὑποκριταί;

19 Ἐπιδείξατέ μοι τὸ † νόμισμα τοῦ † κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

20 Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

21 Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

22 Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτὸν,

24 Λέγοντες· Διδάσκαλε, Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, † ἐπιγαμβρεύσει ὁ † ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

26 Ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά.

27 Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

28 Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ.

30 Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται· ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

31 Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος·

32 Ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων.

33 Καὶ ἀκούσαντες οἱ ὄχλοι, ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

nequitiam eorum, ait: Quid me tentatis hypocritæ?

9 Ostendite mihi numisma census. Illi vero obtulerunt ei denarium.

10 Et ait illis: Cujus imago hæc, & superscriptio?

21 Dicunt ei: Cæsaris. Tunc ait illis: Reddite ergò quæ Cæsaris Cæsari: & quæ Dei, Deo.

22 Et audientes mirati sunt: & relinquentes eum abierunt.

23 In illo die accesserunt ad eum Sadducæi, dicentes non esse resurrectionem: & interrogaverunt eum,

24 Dicentes: Magister, Moses dixit: Si quis mortuus fuerit non habens genitos, ut abstinatem ducat frater ejus uxorem illius, & suscitabit semen fratri suo.

25 Erant autem apud nos septem fratres: & primus uxore ductâ, obiit: & non habens semen, reliquit uxorem suam fratri suo.

26 Similiter & secundus, & tertius usque ad septem.

27 Postremum autem omnium defuncta est & mulier.

28 In ergò resurrectione, cujus septem erit uxor? omnes enim habuerunt eam.

29 Respondens autem Jesus, ait illis: Erratis, nescientes Scripturas, neque efficaciam Dei.

30 In enim resurrectione neque nubent, neque dantur nuptui, sed sicut angeli Dei in cœlo sunt.

31 De autem resurrectione mortuorum, non legistis effatum vobis à Deo, dicente:

32 Ego sum Deus Abrahæ, & Deus Isaac, & Deus Jacob. Non est Deus, Deus mortuorum, sed vivientium.

33 Et audientes turbæ, percellebantur in doctrina ejus.

malice, leur dit : Hypocrites, pourquoi me tentez-vous ?

19. Montrez-moi la monnoie *dont on paie* le tribut. Et ils lui présentèrent un denier.

20. Et il leur dit : De qui est cette image et cette inscription ?

21. Ils lui dirent : De César. Alors il leur dit : Rendez donc à César ce qui appartient à César, et à Dieu ce qui appartient à Dieu.

22. Et ayant entendu *cette réponse*, ils l'admirèrent ; et le laissant, ils s'en allèrent.

23. Ce jour-là, les Sadducéens, qui disent qu'il n'y a point de résurrection, vinrent à *Jésus*, et lui firent cette question :

24. Maître, Moyse a dit : Si quelqu'un meurt sans enfans, son frère épousera sa veuve, et suscitera lignée à son frère.

25. Or, il y avoit parmi nous sept frères, dont le premier s'étant marié mourut ; et n'ayant point eu d'enfans, il laissa sa femme à son frère.

26. De même aussi le second, puis le troisième, jusqu'au septième.

27. Or, après eux tous, la femme mourut aussi.

28. Duquel donc des sept sera-t-elle femme dans la résurrection ; car tous *les sept* l'ont eue ?

29. Mais Jésus répondant, leur dit : Vous êtes dans l'erreur, parce que vous n'entendez pas les Ecritures, ni quelle est la puissance de Dieu.

30. Car après la résurrection, les hommes ne prendront point de femmes, ni les femmes de maris ; mais ils seront comme les Anges de Dieu, qui sont dans le ciel.

31. Et quant à la résurrection des morts, n'avez-vous point lu ce que Dieu vous a dit :

32. Je suis le Dieu d'Abraham, le Dieu d'Isaac, et le Dieu de Jacob. Dieu n'est pas le Dieu des morts, mais *il est le Dieu* des vivans.

33. Et le peuple entendant *cela*, admiroit la doctrine.

wickedness, and said, Why tempt ye me, *ye* hypocrites?

Mt. 22.

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render, therefore, unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now, there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

28 Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἐστὶ πρώτη πασῶν ἐντολή;

29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν· Ἄκουε Ἰσραὴλ, Κύριος, ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι.

30 Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη πρώτη ἐντολή.

31 Καὶ δευτέρα ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι.

32 Καὶ εἶπεν αὐτῷ ὁ γραμματεύς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

33 Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν.

Κεφ. κγ'. 23.

1 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς

2 Λέγων· Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι·

3 Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γάρ, καὶ οὐ ποιοῦσι.

4 Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.

* 5 Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ † θεαθῆναι τοῖς ἀνθρώποις· † πλατύνουσι δὲ τὰ † φυλακτήρια αὐτῶν, καὶ † μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν.

* 6 † Φιλοῦσι † τε τὴν † πρωτοκλισίαν ἐν τοῖς † δείπνοις, καὶ τὰς † πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,

28 Et accedens unus Scribarum, audiens illos conquirentes, videns quod pulchre illis responderit, interrogavit eum: quod esset primum omnium mandatum?

29 At Jesus respondit ei, quia primum omnium mandatorum: Audi Israël, Dominus Deus noster, Dominus unus est.

30 Et diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota cogitatione tua, & ex tota virtute tua. Hoc primum mandatum.

31 Et secundum simile huic: Diliges proximum tuum ut teipsum. Majus horum aliud mandatum non est.

4 In his duobus mandatis universa Lex & Prophetæ pendent.

32 Et ait illi Scriba: Pulchre Magister in veritate dixisti, quia unus est Deus, & non est alius præter eum.

33 Et diligere eum ex toto corde, & ex toto intellectu, & ex tota anima, & ex tota fortitudine: & diligere proximum ut seipsum, plus est omnibus holocaustomatibus, & sacrificiis.

CAPUT XXIII.

1 TUnc Jesus loquutus est turbis, & discipulis

2 Dicens: Super Mosi cathedram sederunt Scribæ & Pharisæi:

3 Omnia ergò quæcumque dixerint vobis servare, servate, & facite: secundùm verò opera eorum ne facite: dicunt enim, & non faciunt.

4 Alligant enim onera gravia & importabilia, & imponunt in humeros hominum: at digito suo non volunt movere ea.

5 Omnia verò opera sua faciunt adspectari hominibus, dilatant verò phylacteria sua, & magnificant fimbrias vestimentorum suorum.

6 Amantque primos recubitus in cœnis, & primas cathedras in synagogis.

28. Alors un des Scribes, qui les avoit ouï disputer ensemble, voyant qu'il leur avoit bien répondu, s'approcha, et lui demanda: Quel est le premier de tous les commandements?

29. Jésus lui répondit: Le premier de tous les commandements *est celui-ci*: Ecoute, Israël, le Seigneur notre Dieu est le seul Seigneur.

30. Tu aimeras le Seigneur ton Dieu, de tout ton cœur, de toute ton ame, de toute ta pensée, et de toute ta force. C'est là le premier commandement.

31. Et voici le second, *qui lui est* semblable: Tu aimeras ton prochain comme toi-même. Il n'y a point d'autre commandement, plus grand que ceux-ci.

40. Toute la loi et les Prophètes se rapportent à ces deux commandements.

32. Et le Scribe lui répondit: Maître, tu as bien dit, et selon la vérité, qu'il n'y a qu'un seul Dieu, et qu'il n'y en a point d'autre que lui;

33. Et que l'aimer de tout son cœur, de toute *son* intelligence, de toute *son* ame, et de toute sa force, et aimer *son* prochain comme soi-même, c'est plus que tous les holocaustes et que tous les sacrifices.

ALORS Jésus parla au peuple, et à ses Disciples,

2. Et leur dit: Les Scribes et les Pharisiens sont assis sur la chaire de Moyse.

3. Observez donc, et faites tout ce qu'ils vous disent d'observer; mais ne faites pas comme ils font; parce qu'ils disent et ne font pas.

4. Car ils lient des fardeaux pesans et insupportables, et les mettent sur les épaules des hommes; mais ils ne voudroient pas les remuer du doigt.

5. Et ils font toutes leurs actions, afin que les hommes les voient; car ils portent de larges phylactères, et ils ont de plus longues franges à leurs habits;

6. Ils aiment à avoir les premières places dans le festin, et les premières sièges dans les Synagogues;

28 And one of the scribes came, Mk. 12
and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

40 On these two commandments hang all the law and the prophets. 19. 22

32 And the scribe said unto him, Mk. 12
Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

CHAP. XXIII. 19.

The Pharisees reproved, &c.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 Καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββεί, ῥαββεί.

8 Ὑμεῖς δὲ μὴ κληθῆτε ῥαββεί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, ὁ Χριστός· πάντες δὲ ὑμεῖς, ἀδελφοί ἐστε.

9 Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

* 10 Μηδὲ † κληθῆτε ‖ καθηγηταί· εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητὴς, ὁ Χριστός.

11 Ὁ δὲ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος.

12 Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

13 Οὐαὶ δὲ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

14 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.

* 15 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι † περιάγετε τὴν θάλασσαν καὶ τὴν † ξηρὰν, ποιῆσαι ἕνα † προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

16 Οὐαὶ ὑμῖν ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

17 Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζόν ἐστιν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;

18 Καὶ· Ὃς ἂν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.

19 Μωροὶ καὶ τυφλοί, τί γὰρ μεῖζον; τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;

7 Et salutationes in foris, & vocari ab hominibus, Rabbi, Rabbi.

8 Vos autem ne vocemini Rabbi: unus enim est vester doctor Christus: omnes autem vos fratres estis.

9 Et patrem ne vocetis vestrum super terram: unus enim est Pater vester qui in cælis.

10 Nec vocemini doctores: unus enim vester est doctor, Christus.

11 Qui verò major vestrûm, erit vester minister.

12 Qui autem exaltaverit seipsum, humiliabitur: & qui humiliaverit seipsum, exaltabitur.

13 Væ autem vobis Scribæ & Pharisæi hypocritæ, quia claditis regnum cælorum ante homines: vos enim non intratis, nec introëuntes finitis intrare.

14 Væ vobis Scribæ & Pharisæi hypocritæ, quia comeditis domos viduarum, & prætextu prolixa orantes: propter hoc accipietis abundantius judicium.

15 Væ vobis Scribæ & Pharisæi hypocritæ, quia circuitis mare & aridam, facere unum proselytum: & quum factus fuerit factus, facitis eum filium gehennæ, duplicatiorem vobis.

16 Væ vobis duces cæci, dicentes: Quicumque juraverit in templo, nihil est: qui autem juraverit in auro templi, debet.

17 Stulti & cæci: quid enim majus est, aurum, aut templum sanctificans aurum?

18 Et quicumque juraverit in altari, nihil est: quicumque autem juraverit in dono quod super illud, debet.

19 Stulti & cæci: quid enim majus, donum, an altare sanctificans donum?

7. Et à être salués dans les places publiques, et à être appelés par les hommes, Maître, Maître.

8. Mais vous, ne vous faites point appeler Maître; car vous n'avez qu'un Maître, qui est le Christ; et pour vous, vous êtes tous frères.

9. Et n'appelez personne sur la terre votre Père; car vous n'avez qu'un seul Père, savoir, celui qui est dans les cieux.

10. Et ne vous faites point appeler Docteur; car vous n'avez qu'un seul Docteur, qui est le Christ.

11. Mais que le plus grand d'entre vous soit votre serviteur.

12. Car quiconque s'élèvera sera abaissé, et quiconque s'abaissera sera élevé.

13. Mais malheur à vous, Scribes et Pharisiens hypocrites: parce que vous fermez aux hommes le Royaume des cieux; vous n'y entrez point, et vous n'y laissez pas entrer ceux qui voudraient y entrer.

14. Malheur à vous, Scribes et Pharisiens hypocrites; car vous dévorez les maisons des veuves, en affectant de faire de longues prières; à cause de cela vous serez punis d'autant plus sévèrement.

15. Malheur à vous, Scribes et Pharisiens hypocrites; car vous courez la mer et la terre, pour faire un prosélyte; et quand il l'est devenu, vous le rendez digne de la géhenne deux fois plus que vous!

16. Malheur à vous, Conducteurs aveugles, qui dites: Si quelqu'un jure par le temple, cela n'est rien; mais celui qui aura juré par l'or du temple, est obligé *de tenir son serment!*

17. Insensés et aveugles! Car lequel est le plus considérable, ou l'or, ou le temple qui rend cet or sacré?

18. Et si quelqu'un, *dites-vous*, jure par l'autel, cela n'est rien; mais celui qui aura juré par le don qui est sur *l'autel*, est obligé *de tenir son serment.*

19. Insensés et aveugles! Car lequel est le plus grand, le don, ou l'autel qui rend ce don sacré

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. M. 23.

8 But be not ye called Rabbi; for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your Father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 *Ye* fools and blind! for whether *is* greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ, ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

21 Καὶ ὁ ὀμόσας ἐν τῷ ναῷ, ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν.

22 Καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ, ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

* 23 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι † ἀποδεκατοῦτε τὸ ‡ ἡδύοσμον καὶ τὸ † ἄνηθον καὶ τὸ † κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον καὶ τὴν πίστιν· Ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

* 24 † Ὁδηγοὶ τυφλοί, οἱ † διϋλίζοντες τὸν † κώνωπα, τὴν δὲ κάμηλον † καταπίνοντες.

* 25 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ‡ ἔξωθεν τοῦ ποτηρίου καὶ τῆς † παροψίδος, ἔσωθεν δὲ ‡ γέμουσιν ἐξ ‡ ἁρπαγῆς καὶ † ἀκρασίας.

26 Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

* 27 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι † παρομοιάζετε † τάφοις ‡ κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ‡ ὡραῖοι, † ἔσωθεν δὲ γέμουσιν † ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

28 Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.

29 Οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων

30 Καὶ λέγετε· Εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.

31 Ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας.

32 Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

* 33 Ὄφεις, † γεννήματα † ἐχιδνῶν, πῶς ‡ φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

20 Ergo jurans in altari, jurat in eo, & in omnibus quæ super illud.

21 Et jurans in templo, jurat in illo, & in habitante illud.

22 Et jurans in cælo, jurat in throno Dei, & in sedente super eum.

23 Væ vobis Scribæ, & Pharisæi hypocritæ, quia decimatis mentham, & anethum, & cyminum, & reliquistis graviora Legis, judicium, & misericordiam, & fidem, hæc oportuit facere, & illa non omittere.

24 Duces cæci, excolantes culicem, at camelum glutientes.

25 Væ vobis Scribæ & Pharisæi hypocritæ, quia mundatis quod deforis poculi & patinæ, intus autem plena sunt ex rapina & intemperantia.

26 Pharisæe cæce, munda prius quod intus poculi, & patinæ, ut fiat & quod deforis ipsorum mundum.

27 Væ vobis Scribæ & Pharisæi hypocritæ, quia adsimilamini sepulchris dealbatis, quæ à foris quidem apparent speciosa, intus verò plena sunt ossibus mortuorum, & omni immunditia.

28 Sic & vos à foris quidem paretis hominibus justi: intus autem pleni estis hypocrisi & iniquitate.

29 Væ vobis Scribæ & Pharisæi hypocritæ, quia ædificatis sepulchra Prophetarum, & ornatis monumenta justorum:

30 Et dicitis: quod si fuissemus in diebus patrum nostrorum, non essemus communicatores eorum in sanguine Prophetarum.

31 Itaque testamini vobismetipsis, quia filii estis occidentium Prophetas.

32 Et vos implete mensuram patrum vestrorum.

33 Serpentes, genimina viperarum, quomodo fugietis à judicio gehennæ?

20. Celui donc qui jure par l'autel, jure par l'autel, et par ce qui est dessus.

21. Et celui qui jure par le temple, jure par le temple et par celui qui y habite.

22. Et celui qui jure par le ciel, jure par le trône de Dieu et par celui qui est assis dessus.

23. Malheur à vous, Scribes et Pharisiens hypocrites; car vous payez la dîme de la menthe, de l'anet, et du cumin, et vous négligez les choses les plus importantes de la loi, la justice, la miséricorde, et la fidélité. Ce sont là les choses qu'il falloit faire, sans néanmoins omettre les autres.

24. Conducteurs aveugles, qui coulez un moucheron, et qui avalez un chameau.

25. Malheur à vous, Scribes et Pharisiens hypocrites; car vous nettoyez le dehors de la coupe et du plat, pendant qu'au-dedans vous êtes pleins de rapines et d'intempérance.

26. Pharisien aveugle, nettoie premièrement le dedans de la coupe et du plat, afin que ce qui est dehors devienne aussi net.

27. Malheur à vous, Scribes et Pharisiens hypocrites: car vous ressemblez à des sepulcres blanchis, qui paroissent beaux par dehors; mais qui, au-dedans, sont pleins d'ossemens de morts, et de toute sorte de pourriture.

28. De même aussi au-dehors, vous paroissez justes aux hommes, mais au-dedans, vous êtes remplis d'hypocrisie et d'injustice.

29. Malheur à vous, Scribes et Pharisiens hypocrites; car vous bâtissez les tombeaux des Prophètes, et vous ornez les sepulcres des justes;

30. Et vous dites: Si nous eussions été du temps de nos pères, nous ne nous serions pas joints à eux pour répandre le sang des Prophètes.

31. Ainsi vous êtes témoins contre vous-mêmes, que vous êtes les enfans de ceux qui ont tué les Prophètes.

32. Vous *donc* aussi, vous achevez de combler la mesure de vos pères.

33. Serpens, race de vipères, comment éviterez-vous le jugement de la géhenne?

20 Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides! which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers! how can ye escape the damnation of hell?

41 Καὶ καθίσας ὁ Ἰησοῦς † κατέναντι τοῦ † γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.

42 Καὶ ἐλθοῦσα μία † χήρα πτωχὴ ἔβαλε † λεπτὰ δύο, ὅ ἐστι † κοδράντης.

43 Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.

44 Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς. 25. † 6.

Κεφ. κδ′ 24.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται.

16 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη.

17 Ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ·

18 Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ·

19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ.

21 Ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

41 Et sedens Jesus contra gazophylacium, aspiciebat quomodo turba jactaret æs in gazophylacium: & multi divites jactabant multa.

42 Et veniens una vidua pauper, injecit minuta duo, quod est quadrans.

43 Et advocans discipulos suos, ait illis: Amen dico vobis, quoniam vidua hæc pauper plus omnibus injecit injicientibus in gazophylacium.

44 Omnes enim ex redundante sibi injecerunt: hæc verò ex penuria sua omnia quæ habuit jecit, totum victum suum.

1 ET egressus Jesus ibat de templo: & accesserunt discipuli ejus ostendere ei ædificationes templi.

2 At Jesus dixit illis: Non intuemini hæc omnia? Amen dico vobis, non relinquetur hic lapis super lapidem, qui non dissolvetur.

16 Tunc qui in Judæa fugiant ad montes.

17 Qui super domum, non descendat tollere quid de æde sua.

18 Et qui in agro, non revertatur retrò tollere vestem suam.

19 Væ autem in utero habentibus, & lactantibus in illis diebus.

20 Orate autem ut non fiat fuga vestra hyeme, neque in Sabbato.

21 Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi, usque modo, neque non fiet.

29 Statim autem post tribulationem dierum illorum Sol obscurabitur, & Luna non dabit lumen suum, & stellæ cadent de cælo, & efficaciæ cælorum concutientur.

41. Et Jesus étant assis vis-à-vis du trone, regardoit comment le peuple mettoit de l'argent dans le trone.

42. Et plusieurs *personnes* riches y mettoient beaucoup, et une pauvre veuve vint, qui y mit deux petites pieces, qui font un quadrain.

43. Alors ayant appelé ses Disciples, il leur dit: Je vous dis en vérité, que cette pauvre veuve a plus mis au trone, que tous ceux qui y ont mis.

44. Car tous *les autres* y ont mis de leur superflu: mais celle-ci y a mis de son indigence, tout ce qu'elle avoit, tout ce qui lui restoit pour vivre.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. Mk. 12

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAP. XXIV. Mt.

Jerusalem's destruction foretold.

COMME Jesus sortoit du Temple et qu'il s'en alloit, ses Disciples vinrent pour lui en faire considérer les édifices.

2. Et Jesus leur dit: Voyez vous tous ces bâtimens? Je vous dis en vérité, qu'il ne restera ici pierre sur pierre qui ne soit renversée.

16. Alors, que ceux qui seront dans la Judée, s'enfuient aux montagnes;

17. Que celui qui sera au haut de la maison, ne descende point pour s'arrêter à emporter quoi que ce soit de sa maison;

18. Et que celui qui est aux champs, ne retourne point en arriere, pour emporter ses habits.

19. Malheur aux femmes qui seront enceintes, et à celles qui allaiteront en ces jours-là.

20. Priez que votre fuite n'arrive pas en hiver, ni en un jour de Sabbat.

21. Car il y aura une grande affliction, telle que, depuis le commencement du monde jusqu'à présent, il n'y en a point eu et qu'il n'y en aura jamais de semblable.

29. Et aussi-tôt après l'affliction de ces jours-là, le soleil s'obscurcira, la lune ne donnera point sa lumiere, les étoiles tomberont du ciel, et les puissances des cieux seront ébranlées.

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

33 Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστι ἐπὶ θύραις.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.

37 Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38 Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν

39 Καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς, καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται καὶ ὁ εἷς ἀφίεται.

* 41 Δύο † ἀλήθουσαι ἐν τῷ † μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται.

43 Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ.

44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι·

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

46 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

47 Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν·

49 Καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων·

32 A verò ficu diſcite parabolam: quæ jam ramus ejus fuerit tener, & folia germinaverint, ſcitis quia prope æſtas.

33 Ita & vos, quum videritis hæc omnia, ſcitote quia propè eſt in januis.

36 De autem die illa & hora nemo ſcit, neque angeli cælorum, ſi non Pater meus ſolus.

37 Sicut autem dies Noë ita erit & adventus Filii hominis.

38 Sicut enim erant in diebus ante diluvium, comedentes & bibentes, nubentes & nuptui tradentes, uſque quo die intravit Noë in arcam:

39 Et non cognoverunt donec venit diluvium, & tulit omnes ita erit & præſentia Filii hominis.

40 Tunc duo erunt in agro: unus aſſumitur, & unus relinquitur.

41 Duæ molentes in mola: una aſſumetur, & una relinquetur.

42 Vigilate ergo, quia neſcitis quâ horâ Dominus veſter venit.

43 Illud autem ſcitote, quoniam ſi ſciret paterfamilias quâ cuſtodiâ fur venit, vigilaret utique, & non fineret perfodi domum ſuam.

44 Propter hoc & vos eſtote parati,

45 Quis putas eſt fidelis ſervus & prudens, quem conſtituit dominus ſuus ſuper familiam ſuam, ad dandum illis cibum in tempore?

46 Beatus ſervus ille, quem veniens dominus ejus, invenerit facientem ſic.

47 Amen dico vobis, quoniam ſuper omnibus ſubſtantiis ſuis conſtituet eum.

48 Si autem dixerit malus ſervus ille in corde ſuo: Tardat dominus meus venire.

49 Et cœperit percutere conſervos, edere autem & bibere cum ebriosis:

32. Apprenez cecci par la similitude du figuier : Quand ses branches commencent à être tendres, et qu'il pousse des feuilles, vous connoissez que l'été est proche.

33. Vous aussi de même, quand vous verrez toutes ces choses, sachez que *le Fils de l'homme* est proche, et à la porte.

34. Pour ce qui est du jour et de l'heure, personne ne le sait, non pas même les Anges du ciel, mais mon Père seul.

35. Mais comme il en étoit dans les jours de Noé, il en sera de même à l'avénement du Fils de l'homme ;

38. Car comme, dans les jours avant le Déluge, *les hommes* mangeoient et buvoient, se marioient et donnoient en mariage, jusqu'au jour que Noe entra dans l'arche ;

39. Et qu'ils ne pensèrent au Déluge, que lorsqu'il vint et qu'il les emporta tous, il en sera aussi de même à l'avénement du Fils de l'homme.

40. Alors de deux *hommes* qui seront dans un champ, l'un sera pris, et l'autre laissé.

41. De deux femmes qui moudront au moulin, l'une sera prise, et l'autre laissée.

42. Veillez donc ; car vous ne savez pas à quelle heure votre Seigneur doit venir.

43. Vous savez que si un père de famille étoit averti à quelle veille *de la nuit* un larron doit venir, il veilleroit, et ne laisseroit pas percer sa maison.

44. C'est pourquoi, vous aussi tenez-vous prêts ;

45. Qui est donc le serviteur fidèle et prudent que son Maître a établi sur ses domestiques, pour leur donner la nourriture dans le temps *qu'il faut* ?

46. Heureux ce serviteur que son Maître trouvera faisant ainsi quand il arrivera !

47. Je vous dis en vérité, qu'il l'établira sur tous ses biens.

48. Mais si c'est un mauvais serviteur, qui dise en lui-même, Mon Maître tarde à venir ;

49. Et qu'il se mette à battre ses compagnons de service, et à manger et à boire avec des ivrognes ;

32 Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

36 But of that day and hour knoweth no *man*; no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of Man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away;

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 Watch, therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready:

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 Ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει,

51 Καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 14. † 2.

Κεφ. κε'. 25.

1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.

2 Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί.

3 Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον.

4 Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

5 Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον.

6 Μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

7 Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.

8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν· ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυτοῖς.

10 Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11 Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, κύριε, ἄνοιξον ἡμῖν.

12 Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13 Γρηγορεῖτε οὖν,

14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ.

15 Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν· ἑκάστῳ

50 Veniet dominus servi illius in die quâ non expectat, & in horâ quâ non scit.

51 Et dividet eum, & partem ejus cum hypocritis ponet: illic erit fletus, & stridor dentium.

CAPUT XXV.

1 TUnc similabitur regnum cælorum decem virginibus, quæ accipientes lampadas suas, exierunt in occursum sponsi.

2 Quinque autem erant ex eis prudentes, & quinque fatuæ.

3 Quæ fatuæ sumentes lampadas suas, non sumpserunt secum oleum.

4 Verùm prudentes acceperunt oleum in vasis suis cum lampadibus suis.

5 Tardante autem sponso dormitaverunt omnes, & dormierunt.

6 Mediâ autem nocte clamor factus est: Ecce sponsus venit: exite in occursum ejus.

7 Tunc surrexerunt omnes virgines illæ: & ornaverunt lampadas suas.

8 At fatuæ sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostræ extinguuntur.

9 Responderunt autem prudentes, dicentes: Ne forte non sufficiat nobis, & vobis: ite autem potiùs ad vendentes, & emite vobis ipsis.

10 Abeuntibus autem illis mercari, venit sponsus: & expeditæ intraverunt cum eo ad nuptias, & clausa est janua.

11 Posteriùs verò veniunt & reliquæ virgines, dicentes: Domine, Domine, aperi nobis.

12 Ille verò respondens, ait: Amen dico vobis, non novi vos.

13 Vigilate itaque,

14 Sicut enim homo peregrè proficiscens, vocavit proprios servos, & tradidit illis substantias suas:

15 Et huic quidem dedit quinque talenta, illi autem duo, illi

50. Le Maître de ce serviteur-là viendra le jour qu'il ne l'attend pas, et à l'heure qu'il ne sait pas,

51. Et il le séparera, et il lui donnera sa portion avec les hypocrites; c'est là qu'il y aura des pleurs et des grincemens de dents.

CHAPITRE XXV.

La Parabole des Vierges et des Talens. La description du Jugement dernier.

ALORS le Royaume des cieux sera semblable à dix vierges, qui ayant pris leurs lampes, allèrent au-devant de l'Époux.

2. Or il y en avoit cinq d'entre elles *qui étoient* sages, et cinq *qui étoient* folles.

3. Celles qui *étoient* folles, en prenant leurs lampes, n'avoient point pris d'huile avec elles.

4. Mais les sages avoient pris de l'huile dans leurs vaisseaux avec leurs lampes.

5. Et comme l'époux tardoit à venir, elles s'assoupirent toutes et s'endormirent.

6. Et sur le minuit, on entendit crier: Voici l'époux qui vient, sortez au-devant de lui.

7. Alors ces vierges se levèrent toutes, et préparèrent leurs lampes.

8. Et les folles dirent aux sages: Donnez nous de votre huile: car nos lampes s'éteignent.

9. Mais les sages répondirent: *Nous ne le pouvons*, de peur que nous n'en ayons pas assez pour nous et pour vous; allez plutôt vers ceux qui en vendent, et en achetez pour vous.

10. Mais pendant qu'elles en alloient acheter, l'Époux vint; et celles qui étoient prêtes entrèrent avec lui aux noces, et la porte fut fermée.

11. Après cela les autres vierges vinrent aussi, et dirent: Seigneur, Seigneur, ouvre nous.

12. Mais il leur répondit: Je vous dis en vérité, que je ne vous connois point.

13. Veillez donc;

14 Car il en *est* comme d'un homme, qui, s'en allant en voyage, appela ses serviteurs et leur remit ses biens.

15. Et il donna cinq talens à l'un, à l'autre deux, et à l'autre

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Mt. 24

CHAP. XXV.

Parable of the ten virgins.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore,

14 For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to

Mt.

καὶὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως.

16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβών, ἐργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα.

17 Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.

18 Ὁ δὲ τὸ ἓν λαβών, ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.

20 Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβών, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

21 Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβών, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

23 Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24 Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς, εἶπε· Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

25 Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.

26 Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·

verò unum : unicuique secundùm propriam facultatem : & peregrè profectus est statim.

16 Profectus autem quinque talenta accipens, operatus est in eis, & fecit alia quinque talenta.

17 Similiter & qui duo, lucratus est & ipse alia duo.

18 Verùm unum accipiens, abiens fodit in terra, & abscondit pecuniam domini sui.

19 Post verò tempus multum venit dominus servorum illorum, & confert rationem cum eis.

20 Et accedens quinque talenta accipiens, attulit alia quinque talenta, dicens : Domine, quinque talenta mihi tradidisti : ecce alia quinque talenta lucratus sum super illis.

21 Ait verò illi dominus ejus : Benè, serve bone & fidelis, super pauca fuisti fidelis : super multa te constituam : ingredere in gaudium domini tui.

22 Accedens autem & qui duo talenta accipiens, dixit : Domine, duo talenta mihi tradidisti : ecce alia duo talenta lucratus sum super illis.

23 Ait illi dominus ejus : Benè, serve bone & fidelis : super pauca fuisti fidelis, super multa te constituam : ingredere in gaudium domini tui.

24 Accedens autem & unum talentum sumens, ait : Domine, scio te quia durus es homo, metens ubi non seminasti, & congregans unde non sparsisti :

25 Et timore perculsus, abiens abscondi talentum tuum in terra : ecce habes tuum.

26 Respondens autem dominus ejus, dixit ei : Male serve & piger, sciebas quia meto ubi non seminavi, & congrego unde non sparsi.

au ; à chacun selon ses forces, et il partit aussitôt.

16. Or celui qui avoit reçu cinq talens s'en alla et en trafiqua, et il gagna cinq autres talens.

17. De même celui qui en *avoit reçu* deux, en gagna aussi deux autres.

18. Mais celui qui n'en avoit reçu qu'un, s'en alla et creusa dans la terre, et y cacha l'argent de son Maître.

19. Long-tems après, le Maître de ces serviteurs revint, et il leur fit rendre compte.

20. Alors celui qui avoit reçu cinq talens vint, et présenta cinq autres talens, et dit : Seigneur, tu m'avois remis cinq talens ; en voici cinq autres que j'ai gagnés de plus.

21. Et son Maître lui dit : Cela va bien, bon et fidèle serviteur ; tu as été fidèle en peu de chose ; je t'établirai sur beaucoup ; entre dans la joie de ton Seigneur.

22. Et celui qui avoit reçu deux talens, vint et dit : Seigneur, tu m'avois remis deux talens ; en voici deux autres que j'ai gagnés de plus.

23. Et son Maître lui dit : Cela va bien, bon et fidèle serviteur ; tu as été fidèle en peu de chose ; je t'établirai sur beaucoup ; entre dans la joie de ton Seigneur.

24. Mais celui qui n'avoit reçu qu'un talent, vint et dit : Seigneur, je savois que tu étois un homme dur qui moissonnes où tu n'as pas semé, et qui recueilles où tu n'as pas répandu ;

25. C'est pourquoi *te craignant*, je suis allé, et j'ai caché ton talent dans la terre ; voici, tu as ce qui est à toi.

26. Et son Maître lui répondit : Méchant et paresseux serviteur, tu savois que je recueillois où je n'ai pas semé, et que je recueillois où je n'ai pas répandu ;

another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had* received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine.

26 His lord answered, and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 ‡ ἔδει οὖν ‡ σε βαλεῖν τὸ ‡ ἀργύριόν μου τοῖς † τραπεζίταις· κ᾽ ἐλθὼν † ἐγὼ † ἐκομισάμην ‡ ἂν ‡ τὸ ‡ ἐμὸν σὺν ‡ τόκῳ.

28 Ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον, κ᾽ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.

29 (Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, κ᾽ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, κ᾽ ὃ ἔχει, ἀρθήσεται ἀπ᾽ αὐτοῦ.)

30 * Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ ‡ σκότος τὸ ‡ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς κ᾽ ὁ ‡ βρυγμὸς τῶν ‡ ὀδόντων.

* 34 Προσέχετε δὲ ἑαυτοῖς, μήποτε † βαρυνθῶσιν, ὑμῶν αἱ καρδίαι ἐν † κραιπάλῃ, κ᾽ † μέθῃ, κ᾽ ‡ μεριμναις ‡ βιωτικαῖς, κ᾽ αἰφνίδιος ἐφ᾽ ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·

35 Ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

36 Ἀγρυπνεῖτε οὖν, ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλ-

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, κ᾽ πάντες οἱ ἅγιοι ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

32 Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· κ᾽ ἀφορίζει αὐτοὺς ἀπ᾽ ἀλλήλων, ὃν τρόπον ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

* 33 Καὶ ‡ στήσει τὰ μὲν ‡ πρόβατα ‡ ἐκ ‡ δεξιῶν ‡ αὐτοῦ, τὰ ‡ δὲ † ἔρίφια ‡ ἐξ ‡ εὐωνύμων.

34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου· κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

35 Ἐπείνασα γάρ, κ᾽ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, κ᾽ ἐποτίσατέ με· ξένος ἤμην, κ᾽ συνηγάγετέ με·

36 γυμνὸς, κ᾽ περιεβάλετέ με· ἠσθένησα, κ᾽ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, κ᾽ ἤλθετε πρός με.

27 Oportuit ergo te jacere argentum meum mensariis: & veniens ego recepissem utique meum cum usura.

28 Tollite itaque ab eo talentum, & date habenti decem talenta.

29 (Nam habenti omni dabitur, & augebitur: à verò non habente, & quod videtur habere, auferetur ab eo.)

30 Et inutilem servum ejicite in tenebras exteriores: illic erit fletus & fremitus dentium.

34 Attendite autem vobis ipsis, ne forte graventur vestra corda in crapula, & ebrietate, & curis vitalibus, & repentina in vos superveniat dies illa.

35 Tanquam laqueus enim superveniet in omnes sedentes super faciem omnis terræ.

36 Vigilate itaque in omni tempore rogantes, ut digni habeamini effugere ista omnia fu-

31 Quum autem venerit Filius hominis in gloriâ suâ, & omnes sancti angeli cum eo, tunc sedebit super thronum gloriæ suæ:

32 Et cogentur ante eum omnes gentes, & separabit eos ab invicem, sicut pastor segregat oves ab hœdis.

33 Et statuet quidem oves à dextris suis, at hœdos a sinistris.

34 Tunc dicet rex his qui à dextris ejus: Venite benedicti Patris mei, possidete paratum vobis regnum à fundamento mundi.

35 Esurivi enim, & dedistis mihi manducare: sitivi, & potastis me: hospes eram, & collegistis me:

36 Nudus, & amicivistis me: ægrotavi, & visitastis me: in carcere eram, & venistis ad me.

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. M. 25

28 Take, therefore, the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. L. 21.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

31 When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: M. 25.

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

38 Πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν;

39 Πότε δὲ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε;

40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

42 Ἐπείνασα γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·

43 ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.

44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἴδομεν, πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι;

45 Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

46 Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. 24 † 2.

Κεφ. ιδ'. 14.

1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.

2 Ἔλεγον γάρ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε

37 Tunc respondebunt ei justi, dicentes: Domine, quando te vidimus esurientem, & alimus? vel sitientem, & potavimus?

38 Quando autem te vidimus hospitem, & collegimus? aut nudum, & amisimus?

39 Quando verò te vidimus infirmum, aut in carcere, & venimus ad te?

40 Et respondens Rex dicet illis: Amen dico vobis, quatenus fecistis uni horum fratrum meorum minimorum, mihi fecistis.

41 Tunc dicet & his qui à sinistris: Ite à me maledicti in ignem æternum, præparatum diabolo & angelis ejus.

42 Esurivi enim, & non dedistis mihi manducare: sitivi, & non potastis me:

43 hospes eram, & non collegistis me: nudus, & non amicivistis me: infirmus, & in carcere, & non visitastis me.

44 Tunc respondebunt ei & ipsi, dicentes: Domine, quando te vidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere, & non ministravimus tibi?

45 Tunc respondebit illis, dicens: Amen dico vobis, quatenus non fecistis uni horum minimorum, nec mihi fecistis.

46 Et ibunt hi in supplicium æternum: at justi in vitam æternam.

CAPUT XIV.

1 Erat autem Pascha, & Azyma post duos dies: & quærebant furtivi Sacerdotes & Scribæ quomodo eum dolo prehendentes occiderent.

2 Dicebant autem: non in festo, ne quando tumultus fit populi.

3 Et existente eo in Bethania, in domo Simonis leprosi, accumbente eo, venit mulier

37. Alors les justes lui répondront : Seigneur, quand est-ce que nous t'avons vu avoir faim, et que nous t'avons donné à manger ; ou avoir soif, et que nous t'avons donné à boire ?

38. Et quand est-ce que nous t'avons vu être un étranger, et que nous t'avons recueilli ; ou nud, et que nous t'avons vêtu ?

39. Ou quand est-ce que nous t'avons vu malade, ou en prison, et que nous sommes venus te voir ?

40. Et le Roi répondant, leur dira : Je vous dis en vérité, qu'autant que vous avez fait ces choses à l'un de ces plus petits de mes frères, vous me les avez faites.

41. Ensuite il dira à ceux qui seront à sa gauche : Retirez-vous de moi, maudits, et *allez* dans le feu éternel, qui est préparé au Diable et à ses Anges.

42. Car j'ai eu faim, et vous ne m'avez pas donné à manger ; j'ai eu soif, et vous ne m'avez pas donné à boire.

43. J'étois étranger, et vous ne m'avez pas recueilli ; *j'étois* nud, et vous ne m'avez pas vêtu ; *j'étois* malade et en prison, et vous ne m'avez pas visité.

44. Alors ceux-là lui répondront aussi : Seigneur, quand est-ce que nous t'avons vu avoir faim, ou soif, ou être étranger, ou nud, ou malade, ou en prison, et que nous ne t'avons point assisté ?

45. Il leur répondra : Je vous dis en vérité, qu'en ce que vous ne l'avez pas fait à l'un de ces plus petits, vous ne me l'avez pas fait *non plus*.

46. Et ceux-ci s'en iront aux peines éternelles, mais les justes à la vie éternelle.

CHAPITRE XIV.

Jésus-Christ est d'une femme trahi par Judas, met sur la Sainte Cène, se prépare à la mort par de très-ardentes prières. Il est saisi dans le jardin, amené au prêtre et rendu de Pierre.

1. La fête de Pâque et des pains sans levain étoit deux jours après, et les Scribes cherchoient comment ils pourroient se saisir de Jesus par fraude, et le faire mourir,

2. Mais ils disoient : Il ne faut point que ce soit durant la fête, de peur qu'il ne se fasse du tumulte parmi le peuple.

3. Et Jesus étant à Bethanie, dans la maison de Simon le lépreux,

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto *thee?*

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we *thee* an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XIV.

Conspiracy against Christ.

AFTER two days was *the feast* of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman

[illegible]

[illegible] alabastrum unguenti nardi pistici pretiosi: & confringens alabastrum, effudit ei super caput.

4 Erant autem quidam indignantes apud semetipsos, & dicentes: Ad quid perditio ista unguenti facta est?

5 Potuit enim istud venundari super trecentis denariis, & dari pauperibus. Et fremebant ei.

6 At Jesus dixit: Sinite eam: Quid illi molesti estis? Bonum opus operata est in me.

7 Semper enim pauperes habetis cum vobis, & quum volueritis potestis illis bene facere: me autem non semper habetis.

8 Quod habuit hæc, fecit: præoccupavit ungere meum corpus in sepulturam.

14 Tunc vadens unus duodecim, dictus Judas Iscariotes, ad principes Sacerdotum,

15 Ait: Quid vultis mihi dare, & ego vobis tradam eum? Illi verò constituerunt ei triginta argenteos.

16 Et exinde quærebat opportunitatem ut eum traderet.

17 At primâ Azymorum accesserunt discipuli Jesu, dicentes ei: Ubi vis paremus tibi comedere Pascha?

18 Ille autem dixit: Ite in civitatem ad quendam, & dicite ei: Magister dicit: Tempus meum prope est, apud te facio Pascha cum discipulis meis.

19 Et fecerunt discipuli sicut ordinaverat illis Jesus, & paraverunt Pascha.

20 Vespere autem facto, discumbebat cum duodecim.

24 Facta est autem & contentio in eis, hoc, quis eorum videretur esse major.

25 Is autem dixit eis; Reges gentium dominantur eorum: & potestatem habentes ipsorum, benefici vocantur.

une femme vint à lui, lorsqu'il étoit à table, avec un vase d'albâtre plein d'une huile odoriférante et de grand prix, qu'elle lui répandit sur la tête, ayant rompu le vase.

4. Et quelques-uns en furent indignés en eux-mêmes, et dirent: Pourquoi perdre ainsi ce parfum?

5. Car on pouvoit le vendre plus de trois cents deniers, et les donner aux pauvres. Ainsi ils murmuroient contr'elle.

6. Mais Jésus leur dit: Laissez-la, pourquoi lui faites-vous de la peine? Elle a fait une bonne action à mon égard.

7. Car vous aurez toujours des pauvres parmi vous, et toutes les fois que vous voudrez, vous pourrez leur faire du bien; mais vous ne m'aurez pas toujours.

8. Elle a fait tout ce qui étoit en son pouvoir; elle a embaumé par avance mon corps pour ma sépulture.

14. Alors l'un des douze, appelé Judas Iscariot, s'en alla vers les principaux Sacrificateurs,

15. Et leur dit: Que voulez-vous me donner, et je vous le livrerai? Et ils convinrent de lui donner trente pièces d'argent.

16. Et depuis ce tems-là, il cherchoit une occasion propre pour le livrer.

17. Or, le premier jour de la Fête des pains sans levain, les Disciples vinrent à Jésus et lui dirent: Où veux-tu que nous préparions pour manger la Pâque?

18. Et il *répondit*: Allez dans le village chez un tel, et lui dites: Le Maître dit: Mon tems est proche, je ferai la Pâque chez toi avec mes Disciples.

19. Et les Disciples firent comme Jésus leur avoit ordonné, et préparèrent la Pâque.

20. Quand le soir fut venu, il se mit à table avec les douze *Apôtres*.

24. Il arriva aussi une contestation entr'eux, pour savoir lequel d'entr'eux devoit être regardé comme le plus grand.

25. Mais il leur dit: Les Rois des nations les maîtrisent, et ceux qui usent d'autorité sur elles sont nommés Bienfaiteurs.

having an alabaster-box of ointment of spikenard, very precious and she brake the box, and poured *it* on his head. Mk.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always.

8 She hath done what she could; she is come aforehand to anoint my body to the burying.

14 Then one of the twelve called Judas Iscariot, went unto the chief priests, Mt. 2

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now, the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

24 And there was also a strife among them, which of them should be accounted the greatest. L 2

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

27 Τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμὶ ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

2 Καὶ δείπνου γενομένου,

26 Vos autem non sic: sed qui major in vobis, fiat sicut junior: & qui præcellor, sicut ministrator.

27 Quis enim major, recumbens, an ministrans? nonne recumbens? ego autem sum in medio vestrum sicut ministrans.

2 Et cœna facta,

4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια· καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν.

* 5 Εἶτα βάλλει ὕδωρ εἰς τὸν † νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ‡ ἐκμάσσειν τῷ λευκίῳ ᾧ ἦν διεζωσμένος.

6 Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σὺ μου νίπτεις τοὺς πόδας;

7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

8 Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

9 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

10 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.

11 Ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροί ἐστε.

12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;

13 Ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ.

14 Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

15 Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.

16 Ἀμὴν, ἀμὴν, λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

17 Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

4 Surgit à cœna, & ponit vestimenta: & accipiens linteum, præcinxit seipsum.

5 Deinde injicit aquam in pelvim, & cœpit lavare pedes discipulorum, & extergere linteo quo erat præcinctus.

6 Venit ergo ad Simonem Petrum: & dicit ei ille: Domine, tu meos lavas pedes?

7 Respondit Jesus & dixit ei: Quod ego facio, tu nescis modo, scies autem post hæc.

8 Dicit ei Petrus: Non lavabis pedes meos in æternum. Respondit ei Jesus: Si non lavero te, non habes partem cum me.

9 Dicit ei Simon Petrus: Domine, non pedes meos tantum, sed & manus & caput.

10 Dicit ei Jesus: Lotus non opus habet quam pedes lavare, sed est mundus totus: Et vos mundi estis, sed non omnes.

11 Sciebat enim tradentem se; propter hoc dixit: Non omnes mundi estis.

12 Postquam ergo lavit pedes eorum, & accepit vestimenta sua, recumbens iterum, dixit eis: Scitis quid fecerim vobis?

13 Vos vocatis me: Magister & Dominus: & pulchre dicitis: sum etenim.

14 Si ergo ego lavi vestros pedes, dominus & magister, & vos debetis alii aliorum lavare pedes.

15 Exemplum enim dedi vobis ut quemadmodum ego feci, vobis, & vos faciatis.

16 Amen, amen, dico vobis, non est servus major domino suo, neque legatus major mittente illum.

17 Si hæc scitis, beati estis si feceritis ea.

16 Il n'est pas dit que le maître soit plus que vous, mais que celui qui est le plus grand parmi vous soit comme le serviteur ; et celui qui gouverne, comme celui qui sert.

17 Car qui est le plus grand, celui qui est à table, ou celui qui sert ? N'est-ce pas celui qui est à table ? Et cependant je suis au milieu de vous comme celui qui sert.

18 Vous êtes ceux

1 Se [illegible] et ayant pris un linge, il s'en ceignit.

2 Ensuite il mit de l'eau dans un bassin, et se mit à laver les pieds de ses Disciples, et à les essuyer avec le linge dont il était ceint.

3 Il vint donc à Simon Pierre, qui lui dit : Toi, Seigneur, me laveras-tu les pieds ?

4 Jésus répondit, et lui dit : Tu ne sais pas maintenant ce que je fais, mais tu le sauras dans la suite.

5 Pierre lui dit : Tu ne me laveras jamais les pieds. Jésus lui répondit : Si je ne te lave, tu n'auras point de part avec moi.

6 Simon Pierre lui dit : Seigneur, non-seulement les pieds, mais aussi les mains et la tête.

7 Jésus lui dit : Celui qui est lavé, n'a besoin sinon qu'on lui lave les pieds, parce [illegible] mais non pas tous.

8 Car il savait qui était celui qui le trahirait ; c'est pour cela qu'il dit : Vous n'êtes pas tous purs.

9 Après donc qu'il leur eut lavé les pieds, et qu'il eut repris sa robe, s'étant remis à table, il leur dit : Savez-vous ce que je vous ai fait ?

10 Vous m'appelez Maître et Seigneur, et vous dites vrai, car je le suis.

11 Si donc je vous ai lavé les pieds, moi qui suis le Seigneur et le Maître, vous devez aussi vous laver les pieds les uns aux autres.

12 Car je vous ai donné un exemple, afin que vous fassiez comme je vous ai fait.

13 En vérité, en vérité je vous dis : Que le Serviteur n'est pas plus que son Maître, ni l'Envoyé plus que celui qui l'a envoyé.

14 Si vous savez ces choses, vous êtes bienheureux, pourvu que vous les pratiquiez.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

2 And supper being ended,

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered, and said unto him, What I do, thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, [illegible] ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ, ἀπορούμενοι περὶ τίνος λέγει.

23 Ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

24 Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

25 Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν;

26 Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.

27 Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὃ ποιεῖς, ποίησον τάχιον.

28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ.

30 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, ἐξῆλθεν εὐθέως· ἦν δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.

32 Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ὑπάγω ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

34 Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

35 Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

36 Εἶπε Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη Ἰησοῦς· Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.

37 Λέγει αὐτῷ ὁ Πέτρος· Διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.

38 Ἀποκρίνεται Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν, ἀμὴν, λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

21 Hæc dicens Jesus turbatus est spiritu, & protestatus est, & dixit: Amen amen dico vobis, unus ex vobis tradet me.

22 Aspiciebant ergo ad invicem discipuli, hæsitantes de quo diceret.

23 Erat autem recumbens unus discipulorum ejus in sinu Jesu, quem diligebat Jesus.

24 Innuit ergo huic Simon Petrus percontari quis esset de quo dicit.

25 Incumbens autem ille supra pectus Jesu, dicit ei: Domine, quis est?

26 Respondit Jesus: Ille est cui ego intingens buccellam dedero. Et intingens buccellam, dat Judæ Simonis Iscariotæ.

27 Et post buccellam, tunc introivit in illum Satanas. Dicit ergo ei Jesus:

28 Hoc autem nemo scivit discumbentium ad quid dixerit ei.

29 Quidam enim putabant, quia loculos habebat Judas, quia dixit ei Jesus: Eme quæ nobis opus sunt ad diem festum: aut egenis ut aliquid daret.

30 Cum ergo accepisset ille buccellam, exivit continuo. Erat autem nox.

31 Quum ergo exisset, dicit Jesus:

Nunc clarificatus est filius hominis, & deus clarificatus est in eo.

32 Si deus clarificatus est in eo, & deus clarificabit eum in semetipso, & continuo clarificabit eum.

33 Filioli, adhuc modicum vobiscum sum. Quæretis me, & sicut dixi Judæis, quia quo ego vado vos non potestis venire, & vobis dico modo.

34 Mandatum novum do vobis, Ut diligatis invicem: sicut dilexi vos, ut & vos diligatis invicem.

35 In hoc cognoscent omnes quia mei discipuli estis, si dilectionem habueritis ad invicem.

36 Dicit ei Simon Petrus: Domine, quo vadis? Respondit Jesus: Quo ego vado non potes me modo sequi, sequeris autem postea.

37 Dicit ei Petrus: Quare non possum te sequi modo? animam meam pro te ponam.

38 Respondit Jesus: Animam tuam pro me ponam? amen amen dico tibi, non cantabit gallus donec me ter abneges.

31 Tunc dicit illis Jesus: Nunc clarificatus est filius hominis, & deus clarificatus est in eo.

32 Si deus clarificatus est in eo, & deus clarificabit eum in semetipso, & continuo clarificabit eum.

33 Respondens autem Petrus, ait illi: Si & omnes scandalizati fuerint in te, ego nunquam scandalizabor.

34 Ille autem dixit: Dico tibi, Petre, non cantabit hodie gallus, prius quam ter abneges, nosse me.

35 Ait illi Petrus: Etiam si oportuerit me cum te mori, non te negabo. Similiter & omnes discipuli dixerunt.

36 Tunc venit cum illis Jesus in villam dictam Gethsemani, & dicit discipulis: Sedete hic, usquequò vadens orem illic.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 Then after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said,

Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

XIV. 1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

XV. 1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

XVI. 1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

XVII. 1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

XVIII. 1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and *so* did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX. 1 Then Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

XX. 1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

XXI. 1 After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith to him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ † ἀδημονεῖν.

38 Τότε λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

39 Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

41 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

43 Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

44 Καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν, καὶ ἀναπαύεσθε·

Κεφ. ιη'. 18.

* 1 ΤΑῦτα εἰπὼν ὁ Ἰησοῦς, ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ † πέραν τοῦ † χειμάρρου τῶν † κέδρων, ὅπου ἦν † κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

2 Ἤδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

* 3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ † φανῶν καὶ † λαμπάδων καὶ ὅπλων.

37 Et assumens Petrum, & duos filios Zebedæi, cœpit contristari & gravissimè angi.

38 Tunc ait illis: Undique tristis est anima mea usque ad mortem. Manete hic, & vigilate cum me.

39 Et progressus pusillùm, procidit in faciem suam, orans, & dicens: Pater mi, si possibile est, transeat à me calix iste, verumtamen non sicut ego volo, sed sicut tu.

40 Et venit ad discipulos, & invenit eos dormientes: & dicit Petro: Sic non potuistis unâ horâ vigilare cum me?

41 Vigilate & orate, ut non intretis in tentationem: Quidem spiritus promptus, verùm caro infirma.

42 Iterum ex secundo abiens oravit dicens: Pater mi, si non potest hic calix transire à me, si non illum bibam, fiat voluntas tua.

43 Et veniens invenit eos rursus dormientes: erant enim eorum oculi gravati.

44 Et relinquens illos, abiens iterum, oravit ex tertio, eundem sermonem dicens.

45 Tunc venit ad discipulos suos, & dicit illis: Dormite cæterum, & requiescite:

CAPUT XVIII.

1 HÆC dicens Jesus, egressus est cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, & discipuli ejus.

2 Sciebat autem & Judas, tradens eum, locum, quia frequenter convenerat Jesus illuc cum discipulis suis.

3 Ergo Judas accipiens cohortem, & ex principibus Sacerdotum & Pharisæis ministros, venit illuc cum laternis & facibus, & armis.

37. Et ayant pris avec lui Pierre et les deux fils de Zébedée, il commença à être fort triste, et dans une amère douleur.

38. Et il leur dit : Mon ame est saisie de tristesse jusqu'à la mort; demeurez ici, et veillez avec moi.

39. Et étant allé un peu plus avant, il se jeta le visage contre terre, priant et disant : Mon Père, que cette coupe passe loin de moi, s'il est possible! Toutefois, *qu'il en soit*, non comme je le voudrois, mais comme tu le veux.

40. Puis il vint vers ses Disciples, et les trouva endormis; et il dit à Pierre : Est-il possible que vous n'ayez pu veiller une heure avec moi?

41. Veillez et priez, de peur que vous ne tombiez dans la tentation; car l'esprit *est* prompt, mais la chair *est* foible.

42. Il s'en alla encore pour la seconde fois, et pria, disant : Mon Père, s'il n'est pas possible que cette coupe passe loin de moi, sans que je la boive, que ta volonté soit faite!

43. Et revenant *à eux*, il les trouva encore endormis; car leurs yeux étoient appesantis.

44. Et les ayant laissés, il s'en alla encore, et pria pour la troisième fois, disant les mêmes paroles.

45. Alors il vint vers ses disciples, et leur dit : Vous dormez encore, et vous vous reposez!

Après que Jésus eut dit ces choses, il s'en alla avec ses Disciples au-delà du torrent de Cédron, où il y avoit un jardin dans lequel il entra avec ses Disciples.

2. Judas, qui le trahissoit, connoissoit aussi ce lieu-là, parce que Jésus s'y étoit souvent assemblé avec ses Disciples.

3. Judas ayant donc pris une compagnie *de soldats* et des sergens, de la part des principaux Sacrificateurs et des Pharisiens, vint là avec des lanternes, des flambeaux et des armes.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest:

CHAP. XVIII.

Judas betrayeth Jesus.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

48 Ὁ δὲ παραδιδοὺς αὐτὸν, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.

49 Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε ῥαββεί. Καὶ κατεφίλησεν αὐτόν.

50 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἑταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

48 At tradens eum, dedit illis signum, dicens: Quemcumque osculatus fuero, ipse est: prehendite eum.

49 Et confestim accedens ad Jesum, dixit: Gaude Rabbi. Et osculatus est eum.

50 At Jesus ait illi, Amice, in quo ades? Tunc accedentes injecerunt manus in Jesum, & prehenderunt eum.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε;

5 Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι. Εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν.

6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.

8 Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.

4 Jesus itaque sciens omnia ventura super se, exiens dixit eis: Quem quæritis?

5 Respondérunt ei: Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem & Judas ille tradens eum cum ipsis.

6 Ut ergo dixit eis: Ego sum, abierunt in ea quæ post, & ceciderunt humi.

7 Iterum ergo eos interrogavit: Quem quæritis? At dixerunt: Jesum Nazarenum.

8 Respondit Jesus: Dixi vobis, quia ego sum. si ergo me quæritis, finite hos abire.

51 Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφεῖλεν αὐτοῦ τὸ ὠτίον.

52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται.

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.

51 Et ecce unus eorum qui cum Jesu, extendens manum exemit gladium suum: & percutiens servum principis sacerdotum, amputavit ejus auriculam.

52 Tunc ait illi Jesus, Converte tuum gladium in locum suum: omnes enim accipientes gladium, in gladio peribunt.

55 In illa hora dixit Jesus turbis: Tanquam ad latronem existis cum gladiis & lignis, comprehendere me: quotidie apud vos sedebam docens in templo, & non prehendistis me.

Tunc discipuli omnes relicto eo, fugerunt.

51 Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνῷ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι.

52 Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

51 Et unus quidam juvenis sequebatur eum amictus sindone super nudo: & tenent eum juvenes.

52 Ille autem relinquens sindonem, nudus profugit ab eis.

48. Et celui qui le trahissoit, leur avoit donné ce signal : C'est que je baiserai, c'est lui ; saisissez le.

49. Et aussitôt s'approchant de Jesus, il lui dit : Maître, je te salue ; et il le baisa.

50. Et Jésus lui dit : Mon ami, pour quel sujet es-tu ici ?

4. Et Jésus qui savoit tout ce qui lui devoit arriver, s'avança, et leur dit : Qui cherchez-vous ?

5. Ils lui répondirent : Jesus de Nazareth. Jésus leur dit : C'est moi. Et Judas qui le trahissoit étoit aussi avec eux.

6. Et dès qu'il leur eut dit : C'est moi, ils reculèrent, et tombèrent par terre.

7. Il leur demanda encore une fois : Qui cherchez-vous ? Et ils répondirent : Jesus de Nazareth.

8. Jésus répondit : Je vous ai dit que c'est moi ; si donc c'est moi que vous cherchez, laissez aller ceux-ci.

Alors ils s'approchèrent, et jetèrent les mains sur Jesus, et le saisirent.

51. En même-tems, un de ceux qui *étoient* avec Jesus, portant la main à l'épée, la tira, et en frappa un serviteur du Souverain Sacrificateur, et lui emporta une oreille.

52. Alors Jésus lui dit : Remets ton épée dans le fourreau, car tous ceux qui prendront l'épée, périront par l'épée.

53. En même-tems Jesus dit à cette troupe : Vous êtes sortis avec des épées et des bâtons, comme après un brigand, pour me prendre ; j'étois tous les jours assis parmi vous, enseignant dans le temple, et vous ne m'avez point saisi.

Alors tous les Disciples l'abandonnèrent et s'enfuirent.

51. Et il y avoit un jeune homme qui le suivoit, ayant le corps couvert *seulement d'un* linceul ; et quelques jeunes gens l'ayant pris,

52. Il leur laissa le linceul, et s'enfuit nud de leurs mains.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. Mat

49 And forthwith he came to Jesus, and said, Hail, Master, and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come?

4 Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? J.18

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. (And Judas also, which betrayed him, stood with them.)

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you, that I am *he*: if, therefore, ye seek me, let these go their way;

Then came they and laid hands on Jesus, and took him. Mt. 2

51 And, behold, one of them, which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords, and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56. Then all the disciples forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked body; and the young men laid hold on him: Mk. 1

52 And he left the linen cloth, and fled from them naked.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

57 Illi verò tenentes Jesum, adduxerunt ad Caiphan principem Sacerdotum, ubi Scribæ, & seniores convenerant.

58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

58 Sequebatur autem Jesum Simon Petrus, & alius discipulus. At discipulus ille erat notus principi Sacerdotum, & simul introivit Jesu in atrium principis Sacerdotum.

59 Οἱ δὲ ἀρχιερεῖς καὶ πρεσβύτεροι καὶ πᾶν τὸ συνέδριον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσιν.

59 Principes autem Sacerdotum, & seniores, & universum concilium quærebant falsum testimonium contra Jesum, ut eum morti tradant.

60 καὶ οὐχ εὗρον, πολλῶν ψευδομαρτύρων προσελθόντων. Ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες,

60 & non invenerunt, cùm multi falsi testes accessissent. Novissimè autem duo falsi testes accedentes,

61 ἔφησαν· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.

61 dixerunt: Hic dixit: Possum destruere templum Dei, & post triduum ædificare illud.

62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;

62 Et exurgens Princeps Sacerdotum dixit ei: Non respondes quidquam? quid isti adversùm te testificantur?

63 Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.

63 Jesus autem tacebat. Et respondens Princeps Sacerdotum dixit ei: Adjuro te per Deum vivum, ut dicas nobis si tu es Christus Filius Dei.

64 Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

64 Ait illi Jesus: Tu dixisti: verumtamen dico vobis, amodò videbitis Filium hominis sedentem à dextris virtutis, & venientem in nubibus cœli.

65 Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.

65 Tunc Princeps Sacerdotum scidit vestimenta sua, dicens: Blasphemavit: quid adhuc egemus testibus? ecce nunc audistis blasphemiam ejus.

66 Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· Ἔνοχος θανάτου ἐστί.

66 Quid vobis videtur? At illi respondentes dixerunt: Reus est mortis.

67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν,

67 Tunc exspuerunt in faciem ejus, & colaphis eum cæsserunt: alii autem palmas in faciem ejus dederunt,

68 λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε;

68 dicentes: Prophetiza nobis, Christe, quis est qui te percussit?

69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ τοῦ Ἰησοῦ τοῦ Γαλιλαίου.

69 Petrus autem sedebat foris in atrio: & accessit ad eum una ancilla, dicens: Et tu cum Jesu Galilæo eras.

70 Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων· Οὐκ οἶδα τί λέγεις.

70 Ille autem negavit coram omnibus, dicens: Nescio quid dicis.

71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71 Cùm autem exisset ille ostium, vidit eum alia, & ait his qui erant ibi: Et hic erat cum Jesu Nazareno.

72 Καὶ πάλιν ἠρνήσατο μετὰ ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.

72 Et iterùm negavit cum juramento: Quia non novi hominem.

73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

73 Post paululum autem accedentes qui stabant, dixerunt Petro: Vere & tu ex illis es: nam & loquela tua manifestum te facit.

74 Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.

74 Tunc cœpit detestari & jurare quia non novisset hominem. Et statim gallus cantavit.

75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ, εἰρηκότος αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς. 26. ¶.

75 Et recordatus est Petrus verbi Jesu, dicentis ei: Quod ante gallum vociferari, ter abnegabis me. Et egressus foras, flevit amarè.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19 Ergo princeps Sacerdotum interrogavit Jesum de discipulis suis, & de doctrina ejus.

20 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ, καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

20 Respondit ei Jesus: Ego palam loquutus sum mundo: ego semper docui in synagoga & in templo, quo undique Judæi conveniunt, & in occulto loquutus sum nihil.

57. Mais ceux qui avoient saisi Jésus, l'emmenèrent chez Caïphe le Souverain Sacrificateur, où les Scribes et les Sénateurs étoient assemblés.

57 And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. M. 26

58. Or, Simon Pierre, avec un autre Disciple, avoit suivi Jésus; ce même Disciple étoit connu du Souverain Sacrificateur; et il entra avec Jésus dans la cour de la maison du Souverain Sacrificateur.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59. Mais Pierre étoit demeuré dehors à la porte. Et cet autre Disciple qui étoit connu du souverain Sacrificateur, sortit, et parla à la portière, qui fit entrer Pierre.

15 And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus unto the palace of the high priest. J. 18

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

18. Et les serviteurs et les sergens étoient là, et ayant fait du feu, parce qu'il faisoit froid, ils se chauffoient. Pierre étoit aussi avec eux, et se chauffoit.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold,) and they warmed themselves: and Peter stood with them, and warmed himself.

17. Et cette servante, qui étoit la portière, dit à Pierre: N'es-tu pas aussi des Disciples de cet homme? Il dit: Je n'en suis point.

17 Then saith the damsel, that kept the door, unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

25. Et Simon Pierre étoit là, et se chauffoit, et ils lui dirent: N'es-tu pas aussi de ses Disciples? Il le nia, et dit: Je n'en suis point.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26. Et l'un des serviteurs du Souverain Sacrificateur, parent de celui à qui Pierre avoit coupé l'oreille, lui dit: Ne t'ai-je pas vu dans le jardin avec lui?

26 One of the servants of the high priest, (being *his* kinsman whose ear Peter cut off,) saith, Did not I see thee in the garden with him?

27. Pierre le nia encore une fois: et aussitôt le coq chanta.

27 Peter then denied again; and immediately the cock crew.

75. Alors Pierre se souvint de la parabole de Jésus, qui lui avoit dit: Avant que le coq ait chanté tu me renieras trois fois. Et étant sorti, il pleura amèrement.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. M. 26

19. Et le souverain Sacrificateur interrogea Jésus touchant ses Disciples, et touchant sa doctrine.

19 The high priest then asked Jesus of his disciples, and of his doctrine. J. 18

20. Jésus lui répondit: J'ai parlé ouvertement à tout le monde, j'ai toujours enseigné dans la Synagogue et dans le Temple où les Juifs s'assemblent de toutes parts, et je n'ai rien dit en cachette.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετούντων παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;

23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτὸν, καὶ οὐχ εὕρισκον.

56 Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

57 Καί τινες ἀναστάντες, ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες·

* 58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ ‡ καταλύσω τὸν ‡ ναὸν τοῦτον τὸν ‡ χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.

59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;

61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;

Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·

68 Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, οὐδὲ ἀπολύσητε.

70 Εἶπον δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι.

63 Ὁ δὲ ἀρχιερεὺς, διαῤῥήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἔτι χρείαν ἔχομεν μαρτύρων;

64 Ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ

21 Quid me interrogas? Interroga audientes, quid loquutus fim ipfis: ecce ii fciunt quæ dixerim ego.

22 Hæc autem eo dicente, unus miniftrorum aftans dedit alapam Jefu, dicens: Sic refpondes principi Sacerdotum?

23 Refpondit ei Jefus: Si male loquutus fum, teftare de malo: fi autem bene, quid me cædis?

55 At fummi Sacerdotes, & omnis conciliis quærebant adverfus Jefum teftimonium, ad morte afficiendum eum, & non invenichant.

56 Multi enim teftimonium falfum dicebant adverfus eum, & paria teftimonia non erant.

57 Et quidam furgentes falfum teftimonium ferebant adverfus eum, dicentes:

58 Quoniam nos audivimus eum dicentem: Quod ego diffolvam templum hoc manufactum, & per tres dies aliud non manufactum ædificabo.

59 Et nec fic par erat teftimonium illorum.

60 Et exurgens fummus Sacerdos in medium, interrogavit Jefum, dicens: Non refpondes quicquam quid hi te adverfum teftentur?

61 Ille autem tacebat, & nihil refpondebat. Rurfum fummus Sacerdos interrogabat eum, & dicit ei: Tu es Chriftus filius benedicti?

Ait autem illis: Si vobis dixero non credetis.

68 Si autem & interrogavero, non refpondebitis mihi, aut dimittetis.

70 Dixerunt autem omnes: Tu ergo es filius Dei? is autem ad eos ait: Vos dicitis, quia ego fum.

63 At fummus Sacerdos difrumpens veftimenta, ait: Quid adhuc indigemus teftibus?

64 Audiftis blafphemiam; quid vobis videtur? Illi autem

21. Pourquoi m'interroges-tu ? Interroge ceux qui ont entendu ce que je leur ai dit : Ces gens-là savent ce que j'ai dit.

22. Lorsqu'il eut dit cela, un des sergens qui était présent donna un soufflet à Jésus, en lui disant : Est-ce ainsi que tu réponds au Souverain Sacrificateur ?

23. Jésus lui répondit : Si j'ai mal parlé, fais voir ce que j'ai dit de mal ; et si j'ai bien parlé, pourquoi me frappes-tu ?

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. J. 18.

22 And, when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

53. Or les principaux Sacrificateurs et tout le Conseil cherchoient *quelque* témoignage contre Jésus pour le faire mourir ; et ils n'en trouvoient point.

56. Car plusieurs rendoient de faux témoignages contre lui ; mais leurs dépositions ne s'accordoient pas.

57. Alors quelques-uns se levèrent, qui portèrent un faux témoignage contre lui, disant :

58. Nous lui avons ouï dire : Je détruirai ce Temple, qui a été bâti par la main des hommes, et, dans trois jours, j'en rebâtirai un autre qui ne sera point fait de main d'*homme*.

59. Mais leur déposition ne s'accordoit pas non plus.

60. Alors le Souverain Sacrificateur se levant au milieu du *Conseil*, interrogea Jésus, et lui dit : Ne réponds-tu rien ? Qu'est-ce que ces gens déposent contre toi ?

61. Mais *Jésus* se tut et ne répondit rien. Le Souverain Sacrificateur l'interrogea encore, et lui dit : Es-tu le Christ, le Fils du Dieu béni ?

Et il leur *répondit* : Si je vous le dis, vous ne le croirez point.

62. Et si je vous interroge aussi, vous ne me répondrez point : ni ne me laisserez point aller.

70. Alors ils dirent tous : Es-tu donc le Fils de Dieu ? Et il leur dit : Vous le dites vous-mêmes : Je le suis.

63. Alors le Souverain Sacrificateur déchira ses vêtemens, et dit : Que nous faut-il plus de témoins ?

64. Vous avez entendu le blasphème ; que vous en semble ?

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. Mc. 1

55 And the chief priests, and all the council sought for witness against Jesus to put him to death; and found none:

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it* which these witness against thee.

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

67 And he said unto them, If I tell you, ye will not believe: L. 22

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses? Mk. 14

64 Ye have heard the blasphemy: what think ye? And they

πανῖες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.

* 65 Καὶ ἤρξαντό τινες † ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ † κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον· καὶ οἱ ὑπηρέται † ῥαπίσμασιν αὐτὸν ἔβαλλον.

* 66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως· 67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. 68 Ὁ δὲ ἠρνήσατο λέγων· Οὐκ οἶδα οὐδὲ ἐπίσταμαι σὺ τί λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον, καὶ ἀλέκτωρ ἐφώνησε. 69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστηκόσιν ὅτι οὗτος ἐξ αὐτῶν ἐστιν. 70 Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιά σου ὁμοιάζει. 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 72 Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς· Πρὶν ἀλέκτορα φωνῆσαι δὶς, τρίς με ἀπαρνήσῃ. Καὶ ἐπιβαλὼν ἔκλαιεν.

* 65 Et cœperunt quidam conspuere eum, & velare faciem ejus, & colaphizare eum, & dicere ei: Prophetiza, & ministri alapis eum ludebant.

66 Et Petro deorsum in atrio existente, venit una ancillarum principis sacerdotum, 67 & cum vidisset Petrum calefacientem se, intuita eum dixit: Et tu cum Nazareno eras Jesu. 68 Qui negavit dicens: Nescio neque novi quid dicis. Et exiit foras ante vestibulum, & gallus cecinit. 69 Rursus autem ancilla cum vidisset eum, cœpit dicere circumstantibus: Quia hic ex illis est. 70 Sed ille rursus negabat. Et post pusillum rursus qui astabant dicebant Petro: Vere ex illis es, nam & Galilæus es, & loquela tua similiter sonat. 71 Ipse vero cœpit anathematizare & jurare: Quia non novi hominem istum quem dicitis. 72 Et gallus secundo cecinit. Et recordatus est Petrus verbi quod dixerat ei Jesus: Priusquam gallus cecinerit bis, ter me negabis. Et flebat.

* 27 Καὶ εὐθὺς πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ.

* 27 Et statim mane facto consilium facientes principes sacerdotum & seniores & scribæ, & universum concilium, vinctum Jesum adduxerunt, & tradiderunt Pilato.

* 28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ † πραιτώριον, ἵνα μὴ † μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

28 Adducunt ergo Jesum à Caipha in prætorium; erat autem mane; & ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent Pascha.

* 29 Ἐξῆλθεν οὖν ὁ Πιλᾶτος πρὸς αὐτοὺς, καὶ εἶπε· † Τίνα † κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

29 Exivit ergo Pilatus ad eos, & dixit: Quam accusationem affertis adversus hominem hunc?

30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

30 Respondérunt & dixerunt ei: Si non esset hic malefactor, non utique tibi tradidissemus eum.

31 Εἶπεν οὖν αὐτοῖς ὁ Πιλᾶτος· Λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.

31 Dixit ergo eis Pilatus: Accipite eum vos, & secundum legem vestram judicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam.

32 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλᾶτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

32 Introivit ergo in prætorium iterum Pilatus, & vocavit Jesum, & dixit ei: Tu es rex Judæorum?

33 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτῷ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοί εἶπον περὶ ἐμοῦ;

33 Respondit ei Jesus: A temetipso tu hoc dicis, an alii tibi dixerunt de me?

34 Ἀπεκρίθη ὁ Πιλᾶτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί πεποίηκας;

35 Respondit Pilatus: Numquid ego Judæus sum? Gens tua & principes Sacerdotum tradiderunt te mihi: quid fecisti?

36 Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

36 Respondit Jesus: Regnum meum non est de mundo hoc: si ex mundo hoc esset regnum meum, ministri utique mei decertarent, ut non traderer Judæis: nunc autem regnum meum non est hinc.

* 37 Εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος· † Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ· ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

37 Dixit ei Pilatus: Quid est veritas? Et hoc dicens iterum exivit ad Judæos, & dicit eis:

38 Λέγει αὐτῷ ὁ Πιλᾶτος· Τί ἐστιν ἀλήθεια; καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

Ego nullam causam invenio in eo

Alors tous le condamnerent comme étant digne de mort.

65. Et quelques-uns se mirent à cracher contre lui, à lui couvrir le visage, et à lui donner des coups de poing, et ils lui disoient: Devine, *qui t'a frappé*. Et les Sergens lui donnoient des coups de leurs bâtons.

28. Ils menerent ensuite Jésus, de Caïphe au Prétoire; c'étoit le matin; et ils n'entrérent point dans le Prétoire, de peur de se souiller, et afin de pouvoir manger la Pâque.

29. Pilate donc sortit vers eux, et leur dit: Quelle accusation portez-vous contre cet homme?

30. Ils lui répondirent: Si cet homme n'étoit pas un malfaiteur, nous ne te l'aurions pas livré.

31. Sur quoi Pilate leur dit: Prenez-le vous-mêmes, et le jugez selon votre Loi. Les Juifs lui dirent: Nous n'avons pas le pouvoir de faire mourir personne.

33. Pilate rentra dans le Prétoire, et ayant fait venir Jésus, il lui dit: Es-tu le Roi des Juifs?

34. Jesus lui répondit: Dis-tu ceci de ton propre mouvement, ou si d'autres te l'ont dit de moi?

35. Pilate répondit: Suis je Juif? Ta nation et les principaux Sacrificateurs t'ont livré à moi; qu'as tu fait?

36. Jesus répondit: Mon règne n'est pas de ce monde; si mon règne étoit de ce monde, mes gens combattroient, afin que je ne fusse pas livré aux Juifs; mais maintenant mon règne n'est point d'ici bas.

37. Alors Pilate lui dit: tu es donc Roi? Jesus répondit: Tu le dis, je suis Roi, je suis né pour cela, et je suis venu dans le monde, pour rendre témoignage à la vérité. Quiconque est pour la vérité écoute ma voix.

38. Pilate lui dit: Qu'est ce que cette vérité? Et quand il eut dit cela, il sortit encore pour aller vers les Juifs, et leur dit: Je ne trouve aucun crime en lui.

all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore, said unto him, It is not lawful for us to put any man to death:

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

* 5 Οἱ δὲ † ἐπίσχυον, λέγοντες· Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

† Illi autem invalescebant, dicentes: Quia commovet populum, docens per universam Judæam, incipiens à Galilæa usque huc.

13 Τότε λέγει αὐτῷ ὁ Πιλᾶτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι;

13 Tunc dicit illi Pilatus: Non audis quanta adversum te testificantur?

6 Πιλάτου δὲ ἀκούσας ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.

6 Pilatus autem audiens, interrogavit si homo Galilæus esset.

7 Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

7 Et cognoscens quod de potestate Herodis esset, remisit eum ad Herodem, existentem & ipsum in Hierosolymis, in illis diebus.

8 Ὁ δὲ Ἡρῴδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ χρόνου αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

8 At Herodes videns Jesum, gavisus est valde: erat enim volens ex multo tempore eum, propterea quod audierit multa de eo: & sperabat aliquod signum videre ab eo factum.

9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

9 Interrogabat autem eum in sermonibus multis: ipse autem nihil respondebat illi.

10 Εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.

10 Stabant autem principes Sacerdotum & Scribæ constanter accusantes eum.

11 Ἐξουθένησε δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

11 Nihil faciens autem illum Herodes cum exercitibus suis, & illudens, amictum eum veste splendida, remisit eum Pilato.

12 Ἐγένοντο δὲ φίλοι ὅ τε Πιλᾶτος καὶ ὁ Ἡρῴδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

12 Facti sunt autem amici hîcque Pilatus & Herodes hac ipsa die cum invicem: præexistebant enim in inimicitia existentes ad seipsos.

13 Πιλᾶτος δὲ, συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν,

13 Pilatus autem convocans principes sacerdotum, & magistratus & populum.

14 εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ.

14 Dixit ad illos: Obtulistis mihi hominem hunc, quasi avertentem populum, & ecce ego coram vobis interrogans, nullam inveni in homine isto causam, quorum accusatis adversus eum.

15 Ἀλλ' οὐδὲ Ἡρῴδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

15 Sed neque Herodes: remisi enim vos ad illum, & ecce nihil dignum morte est factum ei.

16 Παιδεύσας οὖν αὐτὸν ἀπολύσω.

16 Castigans ergo illum dimittam.

5. Mais ils insistoient encore plus fortement, en disant : Il soulève le peuple, enseignant par toute la Judée, ayant commencé depuis la Galilée jusqu'ici.

13. Alors Pilate lui dit : N'entends-tu pas combien de choses ils déposent contre toi ?

6. Quand Pilate entendit parler de la Galilée, il demanda si Jésus étoit Galiléen.

7. Ayant appris qu'il étoit de la juridiction d'Hérode, il le renvoya à Hérode, qui étoit aussi alors à Jérusalem.

8. Quand Hérode vit Jésus, il en eut une grande joie ; car il y avoit long-tems qu'il souhaitoit de le voir, parce qu'il avoit ouï dire beaucoup de choses de lui ; et il espéroit qu'il lui verroit faire quelque miracle.

9. Il lui fit donc plusieurs questions, mais Jésus-Christ ne lui répondit rien.

10. Et les principaux Sacrificateurs et les Scribes étoient-là, qui l'accusoient avec la plus grande véhémence.

11. Mais Hérode, avec les gens de la garde, le traita avec mépris ; et pour se moquer de lui, il le fit vêtir d'un habit éclatant, et le renvoya à Pilate.

12. En ce même jour, Pilate et Hérode devinrent amis, car auparavant ils étoient ennemis.

13. Alors Pilate ayant assemblé les principaux Sacrificateurs, et les Magistrats, et le peuple, leur dit :

14. Vous m'avez présenté cet homme comme soulevant le peuple ; et cependant l'ayant interrogé en votre présence, je ne l'ai trouvé coupable d'aucun des crimes dont vous l'accusez ;

15. Ni Hérode non plus, car je vous ai renvoyés à lui, *et on ne lui a rien fait qui marque qu'il soit* digne de mort.

16. Ainsi, après l'avoir fait châtier, je le relâcherai.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. L 23

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? M 27

6 When Pilate heard of Galilee, he asked whether the man were a Galilean. L 23

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod, with his men of war, set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will, therefore, chastise him, and release *him*.

Voyez les Remarques sur le 22e chapitre de S. Luc, sur le 18e verset de S. Matthieu, et sur le 15e verset du 27e chapitre de S. Matthieu. Il est à propos de remarquer ici que S. Luc rapporte plusieurs choses qui se passèrent entre Pilate et Hérode, et qu'aucun des autres Evangélistes ne rapporte point, et qu'ainsi il est nécessaire de les joindre ensemble pour avoir une suite entière de tout ce qui se passa en cette occasion.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον.

16 Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν

17 Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλᾶτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

18 Ἤδει γὰρ ὅτι διὰ φθόνον παρέδοκαν αὐτόν.

19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν.

22 Λέγει αὐτοῖς ὁ Πιλᾶτος· Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες· Σταυρωθήτω.

23 Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω.

26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.

* 29 Καὶ † πλέξαντες † στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ † γονυπετήσαντες ἐμπροσθεν αὐτοῦ, † ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων.

30 Καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

* 31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, † ἐξέδυσαν αὐτὸν τὴν † χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

15 Per autem festum consuerat præses absolvere unum vinctum turbæ, quem voluissent.

16 Habebant autem tunc vinctum insignem, dictum Barabbam.

17 Coactis ergo illis, dixit illis Pilatus: Quem vultis absolvam vobis? Barabbam, an Jesum dictum Christum?

18 Sciebat enim quod per invidiam tradidissent eum.

19 Sedente autem illo super tribunali, misit ad eum uxor ejus, dicens: Nihil tibi & justo illi: multa enim passa sum hodie per somnium propter eum.

20 At principes Sacerdotum & seniores persuaserunt turbis, ut peterent Barabbam, at Jesum perderent.

21 Respondens autem præses, ait illis: Quem vultis de duobus absolvam vobis? Illi verò dixerunt: Barabbam.

22 Dicit ergo illis Pilatus: Quid igitur faciam Jesum dictum Christum? dicunt ei omnes: Crucifigatur.

23 At præses ait: Quid enim mali fecit? Illi autem magis clamabant, dicentes: Crucifigatur.

26 Tunc absolvit illis Barabbam: At Jesum flagellans, tradidit ut crucifigeretur.

27 Tunc milites præsidis assumentes Jesum in prætorium, coëgerunt ad eum universam cohortem.

29 Et plectentes coronam de spinis, imposuerunt super caput ejus, & arundinem in dextera ejus: & genu flectentes ante eum, illudebant ei, dicentes: Gaude rex Judæorum.

30 Et insputentes in eum, acceperunt arundinem, & percutiebant in caput ejus.

31 Et postquam illuserunt ei, exuerunt eum chlamyde, & induerunt eum vestimentis ejus: & abduxerunt eum ad crucifigendum.

15. Or le Gouverneur avoit accoutumé, à chaque fête *de Pâques*, de relâcher au peuple celui des prisonniers qu'ils voudroient.

16. Et il y avoit alors un prisonnier insigne, nommé Barabbas.

17. Comme ils étoient donc assemblés, Pilate leur dit: Lequel voulez-vous que je vous relâche; Barabbas, ou Jesus qu'on appelle Christ?

18. Car il savoit bien que c'étoit par envie qu'ils l'avoient livré.

19. Et pendant qu'il étoit assis sur le tribunal, sa femme lui envoya dire: N'ayez rien à faire avec cet homme de bien; car j'ai beaucoup souffert aujourd'hui en songe à son sujet.

20. Alors les principaux Sacrificateurs et les Scribes persuadèrent au peuple de demander Barabbas, et de faire perir Jesus.

21. Et le Gouverneur prenant la parole, leur dit: Lequel des deux voulez-vous que je vous relâche? Et ils dirent: Barabbas.

22. Pilate leur dit: Que ferai je donc de Jesus qu'on appelle Christ? Tous lui dirent: Qu'il soit crucifié.

23. Et le Gouverneur *leur* dit: Mais quel mal a-t-il fait? Alors ils crièrent encore plus fort: Qu'il soit crucifié.

24. Alors il leur relâcha Barabbas; et après avoir fait fouetter Jesus, il le leur livra pour être crucifié.

25. Et les soldats du Gouverneur amenèrent Jesus au Prétoire, et ils assemblèrent autour de lui toute la compagnie *des soldats*.

26. Puis ayant fait une couronne d'épines, ils la lui mirent sur la tête, et lui mirent un roseau à la *main* droite, et s'étant mis à genoux devant lui, ils se moquoient de lui, en lui disant: Je te salue, Roi des Juifs.

30. Et crachant contre lui, ils prenoient le roseau, et s'en donnoient des coups sur la tête.

31. Après s'être ainsi moqués de lui, ils lui ôtèrent le manteau, et lui remirent ses habits; et ils l'emmenèrent pour le crucifier.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

26 Then released he Barabbas, unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς, ἔστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,

4 Λέγων· Ἥμαρτον, παραδοὺς αἷμα ἀθῷον. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει.

5 Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, † ἀνεχώρησε· καὶ ἀπελθὼν, ἀπήγξατο.

6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν· ἐπεὶ τιμὴ αἵματός ἐστι.

* 7 Συμβούλιον δὲ λαβόντες, † ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ † κεραμέως, εἰς † ταφὴν τοῖς † ξένοις.

8 Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, ἕως τῆς σήμερον.

26 Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ.

27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ ἐκόπτοντό καὶ ἐθρήνουν αὐτόν.

28 Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς, εἶπε· Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν·

29 Ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔθρεψαν.

30 Τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς.

* 31 Ὅτι εἰ ἐν τῷ † ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

32 † Ἠγοῦντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

3 Then Judas who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients,

4 Saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter.

6 But the chief priests taking the pieces of silver, said: It is not lawful for us to put them into the corbona, because it is the price of blood.

7 And having consulted together, they bought with them the field of a potter, wherein to bury strangers.

8 Wherefore that field was called the field of blood, even to this day.

26 And as they led him away, they laid hold of one Simon a Cyrenian coming from the country, and upon him they laid the cross to carry after Jesus.

27 And there followed him a great multitude of people, and of women, who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children.

29 For behold the days shall come wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

30 Then they shall begin to say to the mountains: Fall upon us; and to the hills: Cover us.

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

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4 Saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter.

6 But the chief priests taking the pieces of silver, said: It is not lawful for us to put them into the corbona, because it is the price of blood.

7 And having consulted together, they bought with them the field of a potter, wherein to bury strangers.

8 Wherefore that field was called the field of blood, even to this day.

26 And as they led him away, they laid hold of one Simon a Cyrenian coming from the country, and upon him they laid the cross to carry after Jesus.

27 And there followed him a great multitude of people, and of women, who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children.

29 For behold the days shall come wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

30 Then they shall begin to say to the mountains: Fall upon us; and to the hills: Cover us.

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

3 Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Mt. 27.

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this lay.

26 And, as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. L. 23

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

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3. Alors Judas, qui l'avoit trahi, voyant qu'il étoit condamné, se repentit, et reporta les trente pièces d'argent aux principaux Sacrificateurs et aux Sénateurs;

4. Disant: J'ai péché en trahissant le sang innocent. Mais ils dirent: Que nous importe? tu y pourvoiras.

5. Alors après avoir jeté les pièces d'argent dans le temple, il se retira, et s'en alla, et s'étrangla.

6. Et les principaux Sacrificateurs ayant pris les pièces d'argent, dirent: Il n'est pas permis de les mettre dans le trésor *sacré*, car c'est le prix du sang.

7. Et ayant délibéré, ils en achetèrent le champ d'un potier, pour la sépulture des étrangers.

8. C'est pourquoi ce champ-là a été appelé jusqu'à aujourd'hui: Le champ du sang.

26. Et comme ils le menoient *au supplice*, ils prirent un homme de Cyrène, nommé Simon, qui revenoit des champs, et le chargèrent de la croix, pour la porter après Jésus.

27. Et une grande multitude de peuple et de femmes le suivoient, qui se frappoient la poitrine, et se lamentoient.

28. Mais Jésus se tournant vers elles, leur dit: Filles de Jérusalem, ne pleurez point sur moi, mais pleurez sur vous-mêmes et sur vos enfans.

29. Car les jours viendront auxquels on dira: Heureuses les stériles, les femmes qui n'ont point enfanté, les mamelles qui n'ont point allaité!

30. Alors ils se mettront à dire aux montagnes: Tombez sur nous, et aux côteaux, couvrez-nous.

31. Car si l'on fait ces choses au bois vert, que fera-t-on au bois sec.

32. On menoit aussi deux autres *hommes* qui étoient des malfaiteurs, pour les faire mourir avec lui.

17 Καὶ βαστάζων τὸν σταυρὸν αὐτῷ ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγεται ἑβραϊστὶ Γολγοθᾶ.

17 Et portans crucem ſuam, exiit in dictum Calvariæ locum, qui dicitur Hebraice Golgotha.

18 Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

18 Ubi eum crucifixerunt, & cum eo alios duos, hinc & hinc, medium autem Jeſum.

19 Ἔγραψε δὲ καὶ τίτλον ὁ Πιλᾶτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· ΙΗΣΟΥΣ ΟΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

19 Scripſit autem & titulum Pilatus, & poſuit ſuper crucem. Erat autem ſcriptum: JESUS NAZARENUS REX JUDÆORUM.

20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων· ὅτι ἐγγὺς ἦν τοῦ τόπου ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί.

20 Hunc ergo titulum multi legerunt Judæorum: quia prope erat locus, ubi crucifixus eſt Jeſus. Et erat ſcriptum Hebraice, Græce, Romane.

21 Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεύς εἰμι τῶν Ἰουδαίων.

21 Dicebant ergo Pilato principes Sacerdotum Judæorum: Ne ſcribe: Rex Judæorum: ſed quia ipſe dixit: Rex ſum Judæorum.

22 Ἀπεκρίθη ὁ Πιλάτος· Ὃ γέγραφα, γέγραφα.

22 Reſpondit Pilatus: Quod ſcripſi, ſcripſi.

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος·) καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.

23 Ergo milites quum crucifixiſſent Jeſum, acceperunt veſtimenta ejus, (& fecerunt quatuor partes, unicuique militi partem,) & tunicam: Erat autem tunica inconſutilis, ex iis quæ deſuper contexta per totum.

24 Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Καὶ οἱ μὲν στρατιῶται ταῦτα ἐποίησαν.

24 Dixerunt ergo ad invicem: Non ſcindamus eam, ſed ſortiamur de illa, cujus erit. Ut ſcriptura impleretur dicens: Diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem. Et milites quidem hæc fecerunt.

25 Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.

25 Stabant autem juxta crucem Jeſu mater ejus, & ſoror matris ejus, Maria Cleophæ, & Maria Magdalene.

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἴδε ὁ υἱός σου.

26 Jeſus ergo videns matrem, & diſcipulum ſtantem, quem diligebat, dicit matri ſuæ: Mulier, ecce filius tuus.

27 Εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

27 Deinde dicit diſcipulo: Ecce mater tua. Et ex illa hora accepit eam diſcipulus in ſua.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· Διψῶ.

28 Poſtea ſciens Jeſus quia jam omnia conſummata ſunt, ut conſummaretur ſcriptura, dicit: Sitio.

29 Σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσῷ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

29 Vas erat poſitum aceto plenum: ſpongiam ergo aceto plenam hyſſopo circumdantes obtulerunt ori ejus.

30 Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

30 Cum ergo accepiſſet Jeſus acetum, dixit: Conſummatum eſt: & inclinato capite tradidit ſpiritum.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

31 Judæi ergo, quoniam paraſceve erat, ut non remanerent in cruce corpora ſabbato, erat enim magnum ſabbatum illud, rogaverunt Pilatum ut frangerentur eorum crura, & tollerentur.

32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου συνεσταυρωμένου αὐτῷ καὶ τοῦ ἄλλου·

32 Venerunt ergo milites, & primi quidem fregerunt crura & alterius qui crucifixus eſt cum eo.

33 Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·

33 Ad Jeſum autem cum venerunt, ut viderunt eum jam mortuum, non fregerunt ejus crura.

34 Ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.

34 Sed unus militum lancea latus ejus aperuit, & continuo exivit ſanguis & aqua.

35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε.

35 Et qui vidit teſtimonium perhibuit, & verum eſt teſtimonium ejus: & ille ſcit quia vera dicit, ut & vos credatis.

36 Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὀστοῦν οὐ συντριβήσεται αὐτοῦ.

36 Facta ſunt enim hæc ut ſcriptura impleretur: Oſſa non comminuetis ex eo.

37 Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὄψονται εἰς ὃν ἐξεκέντησαν.

37 Et iterum alia ſcriptura dicit: Videbunt in quem vulneraverunt.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλᾶτον Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλᾶτος. Ἦλθε οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.

38 Poſtea rogavit Pilatum Joſeph ab Arimathæa, (qui erat diſcipulus Jeſu occultus autem propter timorem Judæorum) ut tolleret corpus Jeſu: & permiſit Pilatus. Venit ergo & tulit corpus Jeſu.

39 Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης, ὡς λίτρας ἑκατόν.

39 Venit autem & Nicodemus, qui venerat ad Jeſum nocte primum, ferens mixturam myrrhæ & aloes quaſi libras centum.

40 Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

40 Acceperunt ergo corpus Jeſu, & ligaverunt illud cum aromatibus, ſicut mos eſt Judæis ſepelire.

41 Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος.

41 Erat autem in loco ubi crucifixus eſt, hortus, & in horto monumentum novum, in quo nondum quiſquam poſitus fuerat.

42 Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

42 Ibi ergo propter paraſcevem Judæorum, quia juxta erat monumentum, poſuerunt Jeſum.

17. Et Jésus, portant sa croix, vint au lieu appelé le Calvaire, qui se nomme en hébreu, Golgotha ;

18. Où ils le crucifièrent, et deux autres avec lui, *l'un* d'un côté, et *l'autre* de l'autre, et Jésus au milieu.

19. Pilate fit aussi faire un écriteau, et le fit mettre au-dessus de la croix ; et on y avoit écrit

JESUS DE NAZARETH, ROI DES JUIFS.

20. Plusieurs donc des Juifs lurent cet écriteau, parce que le lieu où Jésus étoit crucifié étoit près de la ville, et il étoit écrit en Hébreu, en Grec, et en Latin.

21. Et les principaux Sacrificateurs des Juifs dirent à Pilate : N'écris pas, Le Roi des Juifs ; mais qu'il a dit : Je suis le Roi des Juifs.

22. Pilate répondit : Ce que j'ai écrit, je l'ai écrit.

23. Après que les soldats eurent crucifié Jésus, ils prirent ses habits, et ils en firent quatre parts, une part pour chaque soldat ; *ils prirent* aussi la robe ; mais la robe étoit sans couture, d'un seul tissu, depuis le haut jusqu'au bas.

24. Ils dirent donc entr'eux : Ne la mettons pas en pièces, mais tirons au sort à qui l'aura ;

29. Et ceux qui passoient par là, lui disoient des outrages, branlant la tête ;

30. Et disant : toi qui détruis le temple, et qui le rebâtis en trois jours, sauve-toi toi-même ; si tu es le Fils de Dieu, descends de la croix.

31. De même aussi les principaux Sacrificateurs, avec les Scribes et les Sénateurs, disoient en se moquant

32. Il a sauvé les autres et il ne se peut sauver lui-même : s'il est le Roi d'Israël, qu'il descende maintenant de la croix et nous croirons en lui.

33. Il se confie en Dieu ; que *Dieu* le délivre maintenant, s'il lui est agréable ; car il a dit : Je suis le Fils de Dieu.

17 And he, bearing his cross, went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha ; J. 19

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be:

39 And they that passed by reviled him, wagging their heads, Mt. 27

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτίμα αὐτῷ, λέγων· Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

41 Καὶ ἡμεῖς μὲν δικαίως· ἀξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

34 Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι.

25 Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ ἡ Μαρία ἡ Μαγδαληνή.

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἴδε ὁ υἱός σου.

27 Εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

46 Περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες;

47 Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον· Ὅτι Ἠλίαν φωνεῖ οὗτος.

48 Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπογγιὰν, πλήσας τε ὄξους, καὶ περιθεὶς καλαμίῳ, ἐπότιζεν αὐτόν.

49 Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.

50 Ὁ δὲ Ἰησοῦς, πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ, ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ.

56 Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

39 Unus autem pendentium maleficorum blasphemabat eum, dicens: Si tu es Christus, serva temetipsum & nos.

40 Respondens autem alter increpabat eum, dicens: Neque times tu Deum, quod in eadem damnatione es?

41 Et nos quidem juste: digna enim eorum quæ fecimus recipimus: hic verò nihil insolens egit.

34 At Jesus dicebat: Pater, dimitte illis: non enim sciunt quid faciunt.

25 Stabant autem juxta crucem Jesu, mater ejus & soror matris ejus, Maria Cleopæ, & Maria Magdalene.

26 Jesus ergo videns matrem & discipulum astantem quem diligebat, dicit matri suæ: Mulier, ecce filius tuus.

27 Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in sua propria.

46 Circa verò nonam horam clamavit Jesus voce magna, dicens: Eli, Eli, lama sabachthani? hoc est, Deus meus, Deus meus, ut quid mè dereliquisti?

47 Quidam autem illic stantium, audientes, dicebant, Quod Eliam vocat iste.

48 Et continuò curréns unus ex eis, & accipiens spongiam, impleníque aceti, & circumponens arundini potabat eum.

49 Verùm cæteri dicebant: Sine, videamus an veniat Elias liberaturus eum.

50 At Jesus iterum clamans voce magna, emisit spiritum.

55 Erant autem ibi mulieres multæ à longè spectantes, quæ sequutæ erant Jesum à Galilæa, ministrantes ei:

56 In quibus erat Maria Magdalene, & Maria Jacobi & Joseph mater, & mater filiorum Zebedæi.

30. L'un des malfaiteurs qui étoient crucifiés, l'outrageoit aussi, en disant : Si tu es le Christ, sauve-toi toi-même, et nous aussi.

40. Mais l'autre le prenant, lui dit : Ne crains-tu point Dieu, puisque tu es condamné au même supplice.

41. Et pour nous, *nous le sommes* avec justice ; car nous souffrons ce que nos crimes méritent ; mais celui-ci n'a fait aucun mal.

42. Mais Jésus disoit : Mon père, pardonne leur : car ils ne savent ce qu'ils font.

25. Or, la Mère de Jesus, et la sœur de sa Mère, Marie, *femme* de Cleopas, et Marie Magdelaine, se tenoient près de sa croix.

26. Jésus donc voyant sa Mère, et près d'elle, le Disciple qu'il aimoit, dit à sa Mère : Femme, voilà ton Fils.

27. Puis il dit au Disciple : Voilà ta Mère : Et dès cette heure-là, ce Disciple la prit chez lui.

33 Et environ la neuvième heure, Jesus s'écria à haute voix, disant : Eli, Eli, lamma sabachthani ? C'est à-dire, mon Dieu, mon Dieu, pourquoi m'as-tu abandonné ?

47. Et quelques-uns de ceux qui étoient présents, l'ayant ouï, disoient : il appelle Elie.

48. Et aussitôt quelqu'un d'entr'eux courut et prit une éponge, et l'ayant remplie de vinaigre, il la mit au bout d'une canne, et lui en donna à boire.

49. Et les autres disoient : attendez, voyons si Elie viendra le délivrer.

50. Et Jésus ayant encore crié à haute voix, rendit l'esprit.

55. Il y avoit aussi là plusieurs femmes, qui regardoient de loin, et qui avoient suivi Jesus, depuis la Galilée, en le servant ;

56. Entre lesquelles étoient Marie-Magdeleine, et Marie, mère de Jacques et de Joses, et la mere des fils de Zebedée.

39 And one of the malefactors, *L. 23.* which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

34 Then said Jesus, Father, forgive them; for they know not what they do.

25 Now there stood by the cross *J. 19.* of Jesus, his mother, and his mother's sister, Mary the *wife of* Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy Son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

46 And about the ninth hour, *M. 27.* Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

55 And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ σαββάτου) ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

31 Ergò Judæi, ut non remanerent in cruce corpora in Sabbato, quoniam Paraſceve erat, (erat enim magnus dies ille Sabbati) rogaverunt Pilatum ut frangerentur eorum crura, & tollerentur.

32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.

32 Venerunt ergo milites, & quidem primi fregerunt crura: & alterius concrucifixi ei.

33 Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·

33 Ad autem Jeſum venientes, ut viderunt eum jam mortuum, non fregerunt ejus crura.

34 ἀλλ' εἷς τῶν στρατιωτῶν τῇ λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

34 Sed unus militum lancea ejus latus fodit, & continuo exivit ſanguis & aqua.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος· ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.

38 Poſt hæc rogavit Pilatum Joſeph ab Arimathæa (exiſtens diſcipulus Jeſu, occultus autem propter metum Judæorum) ut tolleret corpus Jeſu: & permiſit Pilatus: Venit ergo & tulit corpus Jeſu.

39 Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν.

39 Venit autem & Nicodemus (ille veniens ad Jeſum nocte primum) ferens mixturam myrrhæ & aloës, quaſi libras centum.

40 Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

40 Acceperunt ergo corpus Jeſu, & ligaverunt illud linteis cum aromatibus, ſicut mos eſt Judæis ſepelire.

41 Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.

41 Erat autem in loco, ubi crucifixus eſt, hortus, & in horto monumentum novum, in quo nondum quiſquam poſitus erat.

42 Ἐκεῖ οὖν ἔθηκαν τὸν Ἰησοῦν.

42 Ibi ergo poſuerunt Jeſum.

καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.

& volvens lapidem magnum ad oſtium monumenti, abiit.

31. Or, les Juifs, de peur que les corps ne demeurassent sur la croix le jour du Sabbat (car c'en étoit la préparation, et ce Sabbat étoit un jour fort solennel), prierent Pilate de leur faire rompre les jambes, et qu'on les ôtât.

32. Les soldats vinrent donc, et rompirent les jambes au premier, et ensuite à l'autre qui étoit crucifié avec lui.

33. Mais lorsqu'ils vinrent à Jésus, voyant qu'il étoit déjà mort, ils ne lui rompirent point les jambes.

34. Mais un des soldats lui perça le côté avec une lance, et aussitôt il en sortit du sang et de l'eau.

38. Après cela, Joseph d'Arimathée, qui étoit Disciple de Jesus, mais en secret, parce qu'il craignoit les Juifs, pria Pilate qu'il pût ôter le corps de Jésus: et Pilate *le lui* permit. Il vint donc et emporta le corps de Jesus.

39. Nicodème qui, au commencement, étoit venu de nuit vers Jésus, y vint aussi, apportant environ cent livres d'une composition de myrrhe et d'aloës.

40. Ils prirent donc le corps de Jesus, et l'envelopperent de linges, avec des drogues aromatiques, comme les Juifs ont accoutumé d'ensevelir.

41. Or, il y avoit un jardin au lieu où il avoit été crucifié, et dans ce jardin un sepulcre neuf, où personne n'avoit été mis.

42. Ils mirent donc là Jésus, et ayant roulé une grande pierre à l'entrée du sepulcre, il s'en alla.

31 The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

38 And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now, in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus,

60. and rolled a great stone to the door of the sepulchre, and departed.

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